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Baptism Anatomized:

Being Propounded in Five Queries, *VIZ.*

I. *What Water-Baptism is?*
II. *What is the End for which it was Instituted?*
III. *What giveth Right to it?*
IV. *Who are the true Administrators of it?*
V. *Whether it be lawful for a Man to Baptize himself?*

WHEREIN

The Right that the Infants of Believers have to Water-Baptism is vindicated: The Duty of Believing Parents in that Matter, asserted: And that by the contrary Tenet and Practise, they ought themselves to be excluded from the Lords-Supper, is plainly and fully proved.

And wherein also is proved,

That the Covenant which God made with *Abraham*, *Gen.* 17. and with *Israel Exod.* ch. 19. and *Deut.* 29. are the Covenant of Grace in Christ, and not part of the Covenant of Works made with *Adam* before his Fall.

Rom. 3. 29. *Is he the God of the Jews only? Is he not also of the Gentiles?* Rom. 15. 8, 9. *Now I say, that Jesus Christ was a Minister of the Circumcision for the Truth of God, to confirm the Promises made unto the Fathers: And that the Gentiles might glorifie God for his Mercy,* &c. Acts 2. 39. *For the Promise is unto you, and unto your Children,* &c.

By *THOMAS WALL.*

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THE PREFACE.

Christian Reader,

FOrasmuch as many worthy Servants of the Lord Jesus, have so fully vindicated this Glorious Truth, concerning the Right the Infants of Believers have, by the Free Gift of God in the Covenant of Grace, to the Remission or Pardon of the Sin charged on them by the Fall of *Adam*, *Rom.* 5. 12. and so thereby a Right to have the Sign thereof Water-Baptism Administred on them.

Yet because there is so general a Challenge by the *Solemn Call* of (Mr. *Cary*, and others,) to any that will meet the Anabaptists in open Field in this Spiritual War: I having some years ago appeared publickly in Print (yet unanswered by any of them) in the proving the Right the Infants of Believers have to this Blessed Ordinance Water-Baptism. I have for the reason aforesaid, thought it my duty to add this Mite to my former Testimony: Forasmuch as the Opposers of the Right, the Infants of Believers have to Water-Baptism, have devised more new matter than heretofore, there is need of a further reply.

The way I have taken for the discovering the Root and Foundation of this Error of Anabaptistry (is not the usual way that any heretofore have so generally proceeded in) is by opening and explaining the Doctrine of Baptism in Five Queries.

1. *What it is, with its manner of Administration.* 2. *The end.* 3. *What gives Right.* 4. *Who is its true*

Administrator. 5. *As also when this new way of Dipping in Baptizing began among the English-Anabaptists.*

And because we are certainly fallen into the last and perilous times, 2 *Tim.* 3. 1, 2, 3, 4, 5. wherein Satan is so full of Wrath, because, saith the Scripture, he knoweth he hath but a short time, *Rev.* 12. 12. therefore his Ministers are transformed, 2 *Cor.* 11. 15. as if they were Ministers of Righteousness, with fair words, to deceive *The simple* (as *Solomon* saith, *Prov.* 14. 15. *Rom* 16. 18.) who *believe every word, but the prudent Man looketh well to his going.*

The way to look well to our going, is to take Counsel of Gods word, in such a day, when, as was foretold, *The time will come when they will not endure sound Doctrine, but after their own Lusts shall they heap to themselves Teachers, having itching ears: And they shall turn away their Ears from the truth, and shall be turned into Fables,* 2 Tim. 4, 3, 4. Therefore we are not to believe every Spirit (*John* 4. 1. or Doctrine) but to try the Spirits, whether they are of God or not; because many False Prophets (or Teachers) are gone out into the World. Now the way to try the Spirits, or Doctrines of Men, is written and laid before us, in the Example of the *Bereans*, who were commended not only for receiving what the Apostles taught for Gospel, with all readiness of mind, but also for searching the Scriptures, *Acts* 17. 11. (to wit, of the Prophets, out of whose labour the Apostles reaped the Gospel, *John* 4. 38.) daily, whether those things (taught them) were so.

If this way were taken by all that profess themselves Christians, they could not so easily be deceived; nor, as the Apostle teacheth, like Children, be *tossed to and fro, and carried about with every wind of Doctrine, by the sleight of Men, and cunning Craftiness, whereby they lye in wait to deceive*, Eph. 4. 14. Yea, saith Christ, *If it were possible they should deceive the very elect*, Matt. 24. 24. for the Spiritual Harlot by the flattering of her Lips, cast down many wounded, many strong Men hath been slain by her, *Prov.* 7. 10, 21, 26.

Now

Now then, as aforesaid, every true Christians Faith must be built (when their Faith is sound) upon the Foundation, or Doctrine, of the Apostles and Prophets, *Eph.* 2. 19, 20. Jesus Christ himself being the chief Corner-stone. If the Anabaptists Doctrine be but tried by this Touch-stone, then all that which Christ and his Apostles have taught, if it be understood otherwise by them or any other, than as it can be proved to be Gospel by the Scriptures of the Prophets, it is not to be believed to be the Gospel of Christ, but another Gospel, *Gal.* 1. 8, 9. for all that Christ taught, he sent them that heard him to search the Scriptures, *John* 5. 39. to wit, the Prophets, and for the proof thereof, *For in them*, saith he, *ye think to have eternal life, and they are they that testifie of me.* And to this agreeth the words of *Paul*, *Acts* 26. 22. saying, *Having obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the Prophets and* Moses *did say should come.* So that it is evident, as the Apostle saith in another place, that the Gospel which they taught was *made manifest by the Scriptures of the Prophets, according to the commandment of the everlasting God, made known to all Nations for the Obedience of Faith*, Rom. 16. 26.

By which it is clear, that there is no other Doctrine to be believed for Gospel, but what is proved to be Gospel by the Scriptures of the Prophets; so that hence it is, as Christ said to the Jews, *John* 5. 43. *I am come in my Fathers Name, and ye receive me not; if another come in his own Name, him ye will receive.* Now his Fathers Name, is the Gospel written in the Prophets, as Christ hath expounded from *Isa.* 42 *The Isles shall wait for his Law*, Matt. 12. 21. That is, *In his name shall the Gentiles trust.* Therefore what is Gospel, but the glad Tidings of Salvation (to fallen Mankind, by the Death of the Lamb of God, Jesus Christ) merited for them, whether Actual Believers only, or Believers and their Infants, is a great part of this Controversie to be handled in this Treatise, for Christ came to save that which by the Fall was lost, *Matt.* 18. 11. *Rom.* 5. 12.

Now then, seeing Water-Baptism is ordained for a Sign of Remission of Sins, *Acts* 2.38. as is proved in the second Query all that can be proved by the Doctrine of the Apostles and Prophets, agreeing in one, whether adult Persons, or Infants, or both, that have their Sin or Sins pardoned by Christ (mark that) are the Persons that have right to have Christ, by the visible Sign Water-Baptism, *John* 1.31. made manifest to them. I shall therefore refer the Reader, for a full proof hereof, to read and consider the Answer to the third Query, wherein is proved that the Actual Believers, as likewise their Infants, are equal in the Redemption by the Death of Christ. Likewise, as there must be a true Administrater of the Sealing Ordinances of the New Testament, as well as of the Figurative Ordinances of the Old. For this I refer the Reader to the Answer to the fourth Query for Satisfaction: And withall, to observe in the fifth Query, the Description of that first Administrator of the English Anabaptists, who Baptized himself, because he could not find any in the way of Dipping: When denying his Baptism in Infancy, he presumptuously Baptized himself, without any warrant from God.

Moreover, as the first Sin that generally reigned in the old World, was the opposing of the Doctrine of Free Grace, (which was first seen in *Cain*) the main opposite Doctrine to the Gospel, and now reigning, by the pleading a Right of Acceptance with God to Gospel Ordinances by the external Act of Man: And that this is the Ground of Anabaptistry, which they have laid, to deprive the Infants of Believers from the Benefit of the Free Grace of God, in the Covenant of the Gospel, of the pardon of their Sin: And so from the Right which they have to Water-Baptism. And this is fully proved against them in the third Query.

Therefore I desire the Reader to observe their Arguments, and the Answer to them; for when the Apostle *Jude* saw the Doctrine of *Cain* spreading it self among the Christians, he exhorteth them that were Faithful, *To contend earnestly for the Faith once given to the Saints*: Jude *v.* 3. Namely, first to *Adam*, by which Faith *Abel* offered a more excellent Sacrifice than

than *Cain*; therefore, saith he, concerning them that opposed the Doctrine of Free Grace, *For they have gone in the way of* Cain, *v.* 11. turning the Grace of God into Lasciviousness, denying the only Lord God, and our Lord Jesus Christ: And again, concerning such as opposed the Doctrine of Faith, he saith, *v.* 10. *These speak evil of those things which they know not, but what they know naturally as brute Beasts, in those things they corrupt themselves.* And from this Root meerly, by the Argument arising from Nature, do the Anabaptists continually urge, namely, that Profession of Faith only giveth Right to Water-Baptism, to deprive the Infants of Believers, because they cannot Actually profess Faith and repent, of a right to the Remission of their Sin, and so of a Right to the Sign thereof Water-Baptism; as in this Treatise is fully discovered. Moreover,

And to maintain this their Doctrine, grounded on Nature, they quarrel with our English Translation, as though the original word for Baptize was not truly explained, because it is Englished Wash, and not Dip: Therefore we have proved, in speaking to the first Query, that the greatest Schollar, who spake with more Tongues (1 *Cor.* 14. 18.) than the rest of the Apostles, hath, by the Holy Ghost, which leadeth into all Truth (*John* 16. 13.) opened and expounded the true natural and proper meaning of the Sense of the word Baptize, to be a pouring of Water on the Persons Baptized; as he saith, All our Fathers were Baptized in the Cloud and in the Sea, 1 *Cor.* 10. 1, 2. *Psalm* 77. 15, to 20. being under the Cloud, the Clouds pouring out Water on them, when they passed through the Sea; so called Sea, where the Water had been, for they went through the Sea on dry foot; this could not be on dry foot had they been dip'd.

Now our Translators durst not presume to have more skill in the Sense of the original word for Baptize, than the Apostle *Paul* had, and therefore durst not confine the word to one strict Sense, as the Anabaptists would have it, to maintain their disorderly way of Rebaptising. As is fully proved, to be against Modesty, in answer to the first Query: But they

have left the word Baptize, in its general term to Wash; as it is written, *Acts* 22. 16. *Be baptized, and wash away thy sins.* So that in vain hath *Ben. Keach*, in his Book *Gold Refin'd*, brought a multitude of Authors to confirm the word Baptize to be Dip'd, being all disproved by the Apostle *Paul*, 1 *Cor.* 10. 1, 2. and when they can overthrow his expounding the Sense of the word Baptize, by pouring Water on the Persons Baptized, then they may have somewhat to plead, that Dipping is the way; and till then they oppose and withstand the Apostles Doctrine (like *Alexander* 2 *Tim.* 4. 14, 15.) for as we may observe in another word, that the Translators durst not confine it to one strict sense, namely, the word in the original for Church or Congregation, but left it in the general term, Church or Congregation, because the plural number more or less, is in Scripture called a Church. The first Church was in *Adam*'s Family, and after in *Noah*'s Family, and after that in *Abraham*'s Family, or House; as the Apostle accordingly writeth to the Church in a Mans House, *Rom.* 16. 5. 1 *Cor.* 16. 19 all but few in number: Whereas in the Wilderness, *Acts* 7. 38. the word for Church or Congregation, were in number above six hundred thousand Souls; and in the *Acts* above three thousand. Now to limit the word for Church, to a strict number, is Sin; so to limit the word to such a mult of Water, is Sin; because it is an abusing of the word, contrary to the harmonious Agreement of the Scriptures, and so contrary to the Analogy of Faith; as is shewed at large in the first Query. Therefore,

As in the Lords Supper, it is not the quantity of Bread and Wine, more or less, but the right apprehension of, and sincere Affection to, the thing signified, that Christ intendeth thereby; and the same in Baptism, being both Signs and Seals to one and the same Coveriant of the Gospel. So that when any shall plead skill in the Tongues, concerning the signification of words, without regard had to the Mysteries of Faith; which cannot be understood, but by the help of the Spirit of God, they abuse the use of Learning; for there are two sorts of Learning, the one to translate the literal words of the ori-

ginal

ginal Scriptures into any Language, or Speech, or Tongue, a special natural Gift of God; and this may be attained unto by meer natural Men, that want the Spirit of Grace: The other is the Learning in the Mysteries of Faith. And it was, and still is, the pleasure of God, to make choice of some Men, unskilled in School-learning, to publish his Gospel; as for example *Peter* and *John*, *Acts* 4. 13. when the Jews saw their Boldness, and perceived that they were unlearned and Ignorant Men (in School-learning) they marvelled, and they took knowledge of them, that they had been with Jesus, who had given them the Tongue of the Learned in the Spirit, in that he opened their Understandings, *Luke* 24. 45. that they might understand the Scriptures. And therefore they that have not so learned of Christ, by the Gift of God, are Ignorant of true Learning, saith Christ, *Matt.* 13. 11. 2 *Pet.* 3. 17. For *it is given to you* (to wit, to his chosen) *to know the mysteries of the Kingdom*; and unto all others, though never so learned in the Tongues, they know not the true sense of Scripture, according to the Analogy of Faith; and such, saith the Apostle *Peter*, are unlearned, although they have skill in all natural Learning, and unstable, wavering, wandering minded Men, wrest, as they do also the other Scriptures, as the Pharisees did, *Matt.* 5. 17, to 48. & 23. 13. to 24. unto their own Destruction, such were the learned Rabines of the Jews, for who were more learned Men than the Jews, in the original Hebrew, and Greek, and other Languages; yet when the Scriptures were read every Sabbath day, *Acts* 13. 27. it is said, they knew not the Voices of the Prophets (spiritually) concerning Christ in the Promise, no more than did the Eunuch, *Acts* 8. 30, 31, 34, 35. So that if the Anabaptists have no better Schollarship to have their Faith rely on, than humane Learning, to teach them the Mysteries of Christ's Kingdom, whereof the Doctrin of Baptism is one; they may see how they deceive themselves, by a natural Faith, and all others that are led by them, about the signification of the word Baptism. And therefore let all remember what is written concerning such as make it a Fundamental Article of their Faith, to contend, by Carnal Reason,

Reason, about words in Scripture, as did the *Jews*, in opposing the Doctrin which the Apostles taught them concerning the Kingdom of God: *Acts* 18.14,15,16. Insomuch that the Heathen Governour *Galio*, was ashamed of them, by the very light of Nature, and that contention about words, doth generally arise from pride of Heart, as it is Written, he is Proud, knowing nothing, but doting about Questions, and strife of Words, whereof cometh Envy, Strife, Raylings, Evil Surmisings, perverse Disputing of Men, of corrupt minds, destitute of Truth: These consent not, *1 Tim.* 6.4, 3. saith the Apostle, to the wholesome words of our Lord Jesus Christ, and to the Doctrin which is according to Godliness.

For these and the like things, (as appeareth in the fifth Query by *John Smith*, who began first to quarrel with Translation of Scripture;) such Distraction and Division is among the Churches in this day, as was among the Primitive Christians; for which God threatned them with Judgments, and they being not warned, by the Apostles teaching, and Writings sent unto them, God brought his severe judgments on them; as are threatned now on Christians, for their Apostacy in this day of like Sins, *Rev.* 8,9,and 16. Chapters, as by the opening of the Seales, and sounding of the Trumpets, and shedding of the Vials is declared.

Therefore we may see, if we read what's Written, God will do nothing contrary to that he hath Revealed to his Prophets; *Amos* 3.7. and in the Prophets Writings, out of which, the Book of the Prophecy of the *Revelations* is taken; concerning the State of the Church of God, and of her Enemies, in all Ages since Christs Ascension, and as one well said, (to wit, *Ainsworth* concerning the Church of *Rome* p.54.) to begin at *Revelation* 11 Chapter, it is the Key to open that Book. So that, as God delivered his People of old, *Zach.*1.8.16 and 2.1.2. out of Old *Babylon*, and a second Temple was Built, and God's holy Ordinances restored; then for the Sins of them again, after they Apostatized from their Faith, and Holy Order in Worship. The

Lord

Lord raiſed up againſt them that terrible Enemy, under that name *Gog* and *Magog*, *Ezek.* 38.39. to their ſore Affliction and Miſery: Even ſo God who hath called his people out of the Spiritual *Babylon*, and a ſecond Spiritual Temple is Builded, (*Rev.* 11.1. with *Ezek.* 40. 2.3,5. compar'd with *Zach.* 6.12. Chriſt the Branch ſhould Build the Temple, 1 *Pet.* 2. 5.) as hath appeared by the many Famous Churches of Chriſt, in this, and in moſt parts of the neighbouring Nations, and other ſome more remote, ſince the firſt Apoſtacy after the Apoſtles days; wherein the true Doctrin of Faith, (to wit, of free Grace flouriſhed,) and Gods holy Order in Worſhip, in many Churches abounded, which now for ſome years have been Apoſtatiſing, both from the Doctrin of free Grace, to maintain the Doctrin of Merit or Free-will, by the work done; which is proved in this Treatiſe, to be the firſt Foundation of *Anabaptiſtry*. Not here to ſpeak of ſeveral other People, called by other Names, profeſſing Chriſtianity, who are likewiſe guilty of the ſame Doctrin, that *Caine* and the Unbelieving *Jews* were; pleading a right to Gods Ordinance by their own Act. What then remaineth, but the expectation of God's fearful Judgment, on this, as on other Nations, for Sin of all ſorts, which is begun already, even by that Enemy under the name of *Gog* and *Magog*, Rev. 20. 8. *Whoſe Number is as the Sand on the Sea-ſhoar*; Enemies of all ſorts, covered and uncovered, open wicked and ſecret hipocritical Enemies to the Truth of the Goſpel, compaſſing about the Camp of the Saints, and the beloved City, *ver.* 9. *until Fire come down from Heaven*, for as in the days of *Noah*, when the true Faith was almoſt loſt, none left a Preacher of Righteouſneſs, 2 *Pet.* 2. 5. that is of free Grace in Chriſt, by Chriſts Merit, only for the juſtification of all in the ſight of God; that ſhall be ſaved from wrath to come, but *Noah* to his Family, all others were poſſeſſed with the Doctrin of *Caine*, who like *Iſhmael* mocked at the Doctrin of Faith, *Gen.* 21. 9. with 2 *Pet.* 3.3. which brought the Flood upon the World, expecting acceptance by the work done, and how is this Doctrin ſpread

in

in this our day, almost over all, so that the day of Christs coming is likened to the days of *Noah*, which will be with respect to the State of things; *Luke* 17. 26. to the End, as also at unawares, as in the days of *Noah*, for as it is written, *when the Son of Man cometh shall he find Faith on the Earth*, Luke 18. 8. *and he will come in an hour, which the wicked shall not be aware of*, Matth. 24. 44. *but the Godly are exhorted to be ready at all times*, Mat. 25. 10.

Therefore seeing the approaching of these Judgments is already beginning, for Apostacy increases the distress of Nations, 2 *Chro.* 15. 2. 6. with Seas and Waves Roaring, Mens Hearts, faith Christ, failing them for fear, and for looking after those things which are coming on the Earth, *Luke* 21. 25, 26. for the Powers of Heaven (to wit, of Godliness in the Church) shall be so shaken, that the power of true Godliness will be hardly found, 2 *Tim.* 3. 5. only a Luke-warm, chilled formal Profession remaining in Churches, which is the effects of the last Vial of Gods Wrath, powred into the Air, *Rev.* 16. 17. *Eph.* 2. 2. and 4. 14. of false Doctrines of Men, namely among others; that of meritorious Works, seeking Justification, by the external act of their own Righteousness, *Luke* 18. 9. wherein is shewed by the Plague of the hail of a Tallent weight, the coldness of Love to God, and one to another abounding; so that the Root of Love decaying, *Eph.* 2. 17. all Iniquity will abound, *Matth*, 24, 12. that, by it saith Christ to *John*, the Grapes of Sin will hasten to be fully Ripe, for the Harvest of the latter Day; *Rev.* 14. 18. *Deut.* 32. 32. Now then, these things seriously considered, would move any Christian heart to speak, when the sound of that word is heard and regarded, as it is written, *Prov.* 24. 10, 11, 12. *If thou faint in the day of Adversity, thy Strength is small, if thou forbear to deliver them that are drawn unto Death, and those that are ready to be slain; if thou sayest, behold we know it not, doth not he that pondereth the Heart consider it, and he that keepeth thy Soul, doth not he know it, and shall not he render to every Man according to his Works.*

And

And Lastly, least these People called *Anabaptists* should be offended, because I call them not *Baptists*, as they call themselves, but *Anabaptists*; my reason is this, because, first the word *Baptist*, *Matth.* 3. 1. *Luke* 7. 20. was a Name only belonging to Gods immediate Messenger; *John*, who was by extraordinary Commission sent to Baptise, therefore was he Surnamed the *Baptist*, so that neither the Apostles, nor any of the primitive Christians, did presume to call themselves by that Name *Baptist*, and as touching the word *Anabaptist*, it is no more than one *Anabaptized* or *Rebaptized*, and therefore all that are Baptized in Infancy, and are Baptized again, properly bear that Name *Anabaptist*, so that it is no Nick-Name, to those people who desire to be called *Baptists*.

Thus having discharged my Duty, leaving what is here discussed in this Treatise, to the Impartial Reader to Judge thereof, according to the Written word of God; *Isa.* 8. 20. *To the Law, and to the Testimony, if they speak not according to this word, it is because there is no light in them.* Now for the Benefit and Comfort that through Gods Blessing any shall reap, for their Souls good, by what is here laid down, let them give to God only the Glory, which is the Father of Lights, and the Author of every good and perfect Gift; to whom be ascribed, Dominion, Power and Glory, in and through our Lord Jesus Christ, now and for ever. *Amen.*

Remaining

Thine in the Lord

Tho. Wall.

A Breviat of the Contents in this Book,

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Baptism

Baptism Anatomized:

OR

A Seasonable Discourse concerning the Right the Infants of Believers have to Water-Baptism, Open'd and Explain'd in Five Queries.

Query 1. WHAT Water-Baptism is, according to the true Sense and Meaning of the Word, one Scripture opening another, together with the Manner how it was Administred by the Apostles on the Primitive Christians?

Query 2. To what end Water-Baptism was ordained by the Lord Jesus in these last days of the Gospel?

Query 3. What is that by Scripture evidence, that giveth any Soul, Young or Old, Right to have Water-Baptism administred on them?

Query 4. Who are they that the Lord Jesus hath ordained in his Gospel, to the Worlds end, to be the Administrators of Water-Baptism?

Query 5. Whether it be Lawful for any Man to Baptize himself? Wherein is also shewed, that from such an Administrator, the Anabaptists successively received their new way of Rebaptizing of Adult Persons only, and the Reasons disproved, as they have exerted it.

Now Published as an answer to the several Pamphlets sent to several Persons by the Anabaptists in Penny Post Letters, and other Books as Gold refined; and also a Solemn Call, or Challenge by *Phillip Cary*, to any Person that will appear to vindicate the Right of Infants Baptism.

Therefore, *There is a time to keep Silence, and a time to Speak*, saith *Solomon*.

The Summ of these Queries were delivered to one *Benjamin Keach*, by one that the Anabaptists pressed with Arguments to be Rebaptized, and not to have her Children Baptized. In answer to these Queries, a Book Intituled, *Gold Refin'd*, was offered by *Benjamin Keach*, with this Message, That it was an Answer to the aforesaid Queries: But being examined, and found too light in the Ballance of Gods Word, to maintain that which it asserteth against Infant-Baptism: Therefore what *Benj. Keach* says in the aforesaid Book, relating to these Queries, is here incerted and answered.

To the first Query: What Baptism is, according to the true Sense and Meaning of the Word, one Scripture opening another, together with the manner how it was administred by the Apostles on the Primitive Christians.

B. Keach saith in Page 33. of his Book, Entituled, *Gold Refin'd*, That the Baptized were always Dip'd all over in Water, and certain it is no Baptism at all, if not so administred. The only

only Proof he brings, is, the Learned in the Tongues say, The word for Water-Baptism in the Original signifieth so. So his Proof is, not from Heaven, but from Men, Learned Men in the Tongues.

Answ. Our last Translation, Mr. *Henry Ainsworth*, as well as others Learned in the Tongues, saith, is the well amended Translation, in which written Word of God, we find three several kinds of Baptism, *viz.* the Baptism of Water, *Acts* 10. 47. the Baptism of the Spirit, *Matt.* 3. 11. and the Baptism of Suffering, *Mark* 10. 39. Yet saith the Apostle, There is *one Faith*, and *one Baptism*, (*Eph.* 4. 5.) by the word, *one Baptism*, expressed by one and the same word from the Original, hath one and the same Sense, in the Meaning or Signification of the word Baptism, in the Administration thereof; in all which, the Persons Baptized with Water, or with the Spirit, or with Suffering, are Passive: So that when the word for Baptism is rightly understood in its true Sense and Meaning in the manner of Administration, all three Baptisms, they will agree in one, and therefore we say with the Prophet, (*Isaiah* 49. 4) *My judgment is with the Lord*; and they that speak not according to this word, (*Isaiah* 8. 20.) there is no light in them. Now according to this word, the true Sense of the word Baptism is as followeth.

To begin with Water-Baptism, the Apostle would not have the Primitive Christians Ignorant, how that all our Fathers were Baptized unto *Moses* in the Cloud, and in the Sea, together with the manner in the Administration of this Water-Baptism by the Lord himself, that it was by pouring out Water on the *Israelites* (whom the Apostle calleth our Fathers) out of the Clouds, as saith the Psalmist, (*Psalm* 77. 17, 18, 19, 20.) *The Clouds poured out water*, or the Clouds were poured forth with Water; *Thy way is in the Sea, and thy paths in the great waters, Thou leddest thy People like a Flock, by the hand of* Moses *and* Aaron.

Now it is to be believed, that the Apostle *Paul*, who had the mind of Christ (1 *Cor.* 2. 16.) was not inferior for Learning in the Tongues, to any Learned Man since his days, who hath given his Sense concerning the signification of the word Baptism to be understood with its natural signification, from or by the manner of *Israels* Baptism in the Sea, or where they passed, where the Sea, or Water, had been, on dry foot, (*Exod.* 14. 22. 29.) by the Clouds pouring forth Water on them: So that the true signification of the word Baptism, by the Apostle *Paul's* Determination, is a pouring or casting Water on the Persons Wash'd or Baptized. And to confirm this, not by Humane Authority, but by the Testimony of God in his Word, that as *John* came Baptizing with Water, even

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ſo by the ſame term of words, in the Baptiſm of the Spirit, it is written, *They ſhall be Baptized with the Spirit,* (*Acts* 1. 5.) Thus we ſee the manner or meaning of the word Baptize with Water, or with the Spirit; as it is written, (*Iſaiah* 32. 15.) *Until the Spirit be poured on us from on high,* not the Perſon dip'd in the Spirit: And again, ſaith the Lord, (*Joel* 2. 28.) *I will pour out my Spirit on all Fleſh, for* John *truly Baptized with Water, but ye ſhall be Baptized with the Holy Ghoſt,* by pouring out on Perſons, agreeing in one ſenſe.

By all which it appeareth, that at *Iſrael* were Baptized with Water, (when they ſtood in the Sea, ſo called, becauſe it was the place where the Sea or Water had been) on dry ground, when the Water out of the Clouds was poured forth on them, and the Water of the Sea was a Wall on each ſide: Thus they were Baptized with Water, as the Apoſtles were Baptized with the Holy Ghoſt, or Spirit, when poured out on them. Therefore *John*, when he Baptized, Baptized with Water, that was, by caſting or pouring Water on the Perſons: So then as we are commanded not to lean to our own underſtanding, (*Prov.* 3. 5.) but to believe Gods Word in its explaining its own meaning, wherein one and the ſame Senſe, in the manner of the Adminiſtration of Water-Baptiſm and Spiritual Baptiſm, muſt, when rightly underſtood, agree in one, as afore proved.

Again, as to the quantity of Water, in pouring it on the Person in Baptism, God hath not limited, but left free, keeping to the manner, by pouring; and no otherwise is Gods way in the Spiritual Baptism limited, for some have a greater measure of the Spirit than others poured on them. For although the whole Church is Baptized by one Spirit, (1 *Cor.* 12. 13.) yet *There are differences of Administrations,* (1 *Cor.* 12. 5.) some more and some less, as it pleaseth the Administrator thereof, the Lord Jesus.

Agreeable hereunto are we to understand the word Baptism by Suffering. (*Col.* 1. 24. *Heb.* 13. 15. 34. *Isaiah* 51. 14. *Rev.* 1. 9.) one suffereth Reproaches and loss of Goods, others the two former and Imprisonment, others all the three former and Banishment, others all the former, and loss of Life also: Now he that suffereth but Reproaches for the Name of Christ, or loss of Goods, or Imprisonment, or Banishment, who dare say, he partaketh not of the Baptism of Suffering, because he suffereth not loss of Life also. Now than the Error to be reproved, is limiting and confining the word Baptism to one strict Sense, to Dip; and in truth, contrary to the Sense in the manner of the Administration in the three Baptisms determined by Gods word, when as 'tis clear, the word Baptism signifieth a pouring of the Spirit, and so in Water-Baptism, a pouring of Water on the Person, and not a dipping the whole Body

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in Water, which as aforesaid is particularly by the Anabaptists affirmed and asserted, if not so done, to be no Baptism at all: Their Reason is; they say, The word in the Original signifieth so, as though the Scripture were not rightly translated. Now as we in the things of God are forbidden to lean to our own understanding, *There is a way* (saith *Solomon*, *Prov.* 16. 25.) *that seemeth right unto a man, but the end thereof is death.* Therefore the way of Baptism by dipping seemeth right unto Man, by leaning to his own understanding: As for Example, the reason why the Anabaptists say, or think, that *John* Baptized by Dipping Persons, or that *Philip* Dipped the Eunuch, is, because it is written (*Matt.* 3. 13, 16.) *John* Baptized in *Jordan*, and Christ came out of the Water, and went down into the Water, (*Acts* 8. 38, 39.) Nay, let the Scripture decide the matter, we read that *Israel* pass'd through the Sea, when as they walked on dry Land (*Exod.* 14. 29.) where the Sea had flowed. *The Priests that bare the Ark of the Covenant of the Lord* (Joshua 3. 17.) are said to stand *firm on dry ground in the midst of* Jordan, *and all the* Israelites *passed over on dry ground*, where the Waters had been, as 'tis written, when ye are come to the brink of the Water of *Jordan*, ye shall stand still in *Jordan*, so then to stand at the brink of the Water, they are said to stand in *Jordan*, where the Water had sometimes risen, *firm on dry ground*,

(Joſhua 3.17.) And thus *John* Baptized in *Jordan* ſtanding at the brink of the River (where the Water had ſometimes flowed, for ſometimes *Jordan* overflowed all his Banks, *Joſhua* 3. 15.) and that *John* did caſt Water on the Perſon, like as we ſee before, the manner was, in both the Water and Spiritual Baptiſm adminiſtred by the Lord himſelf, which manner we are exhorted not to be Ignorant of (1*Cor.* 10.1,2. *After the manner of Rain*, Pſalm 77.17, 18, 20.) So we are to underſtand *Philip* and the Eunuch went into the Water, as the Prieſts did in *Jordan*, at the brink of the Water, where the Water had ſometimes riſen, but not one word that any by *John* or *Philip* were Dipped (but by Imagination only) becauſe 'tis ſaid they both went into the Water as *Iſrael* did into the Sea and *Jordan*, which was but where the Water had been; it being affirmed, they ſtood in *Jordan* (*Joſhua* 3.15,17.) when they ſtood on dry Ground, and ſo in the Sea, when they ſtood on dry Ground (*Exod.* 14. 29.)

So, it is ſaid, that Chriſt ſate in the Sea and taught, (*Mark* 4. 1.) when he ſate in the Ship, and that Chriſt went up into a Mountain, (*Matt.* 5. 1.) when he ſtood but on the out-ſide on the riſing of it. So Men are ſaid to go down into the Sea in Ships, yet they are not to be accounted Dipped in their Bodies in Water.

Again, another great Argument the Anabaptiſts bring to prove Baptiſm to be meer dipping

dipping the whole Body under Water, is because it is written (*Col.* 2. 12.) Buried with Christ in Baptism: To follow their natural Fancy in this thing, if every Person must be Baptized according to the word Buried. as a Man Buried that is Dead, and put in the Grave, (then, as none can deny in the Act of Baptism, but the Person to be Baptized, as the Anabaptists say, Buried by Dipping the whole Body under Water, as a Man buried and covered with Earth) must be Passive, and therefore the Person must have no hand in the act of his being Baptized, for Christ when buried was wholly Passive, he put neither Foot, nor Leg, nor Knee, nor any other part into the Grave: Then by this Scripture, if it intend Water-Baptism, as by *Romans* 6. it doth not, but if it did, then to act according to what they plead for, in the manner of Water-Baptism, Buried in Baptism, the Administrator must take the Party to be Baptized, up in his Arms, and lay his whole Body first bore up above the Water, and lay him into the Water, (*As a Man in the Grave is covered with Earth, that is, by casting Earth upon him, then and not before he is buried; so to bury a Man, is to cast Earth upon him; so in Water-Baptism, to cast Water upon, is to bury*) as a Man is laid in the Grave, and so cover him with Water, and there retain him the time the words, in the Commission of Christ are expres'd, *I Baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.* So

So then if this be the main Scripture they will stand by, to justifie Baptizing by Burying, as they call Dipping, why do they not so practice, but Hypocritically plead for that they practice not; for by their Practice, there is not a Soul of them Buried in Baptism; nor yet the whole Person ever Baptized, as they call it Dipped, for they Baptize but a part for the whole; for so far as the Person to be Baptized, putteth himself into the Water, either the Feet, or Legs, or Thighs, or to the Middle, so far the Parties Baptized, as they call it, Dipped themselves, and then the Administrator putteth but the upper part of the Man or Woman that was out of the Water, into the Water: So by their Practice, they grant a part is taken for the whole, and what do we plead for more, but that Water may, by the Administrator, be cast on the upper part, to wit, the Nobler part of the Party to be Baptized, which representeth the whole Man, even the Forehead and Face: But if it be so, as *Benjamin Keach* saith, Page 38. of his Book, That it is no Baptism at all, if the whole Body be not plung'd into the Water, then neither he, nor yet any of them, are yet by his own grant Baptized, when they Baptize but the part from the Waste upward, because the Party to be Baptized puts the lower part into the Water himself, who must be wholly Passive, as a Man Dead to be put into the Grave, as they plead for that manner of Baptism, in the act

act of his being Baptized; so that what an outcry do they make, against them that in Water-Baptism, Baptize a part of the Person for the whole, when they themselves do no other, only a little lower on the Body; now then for ever hereafter let them for shame open their Mouths no more, about Water-Baptism, till they Practice what they Teach; and then to bring better Grounds, than to say, the word Baptism signifieth to Dip the whole Body in Water; contrary to the use of the word Baptism, as by the Holy Scripture hath been shewed, to be a pouring out both of the Spirit, and also of Water, on the Person; and that on that part of Man, Water-Baptism is to be administred upon, that is Naked, and visibly bare, that is, the Face and Forehead, that representeth the whole Person. As for example,

When *Hagar* fled from her Mistress *Sarah*, she is said to flee from the Face of her Mistress, (*Gen.* 16. 8.) so the Face is taken for the Person. So *Jacob* is said to flee from the Face of *Esau*, (*Gen.* 36. 6.) that is, from his Person: So likewise Christ sent his Disciples before his Face, (*Luke* 9. 52. & 10. 1.) that is, before his Person, where he was to come.

Therefore to cast Water upon the Forehead, or Face, the whole Person being signified thereby, the Person is said to be Baptized; for when the Fore-skin was cut off, the whole Man (*Ex.* 12. 48.) or Child, was said to be Circumcized.

Again,

Again, where should the Sign, Seal or Token of Remission of Sins be administred, but on that part, where the Name of God, his Law, to wit of Faith, by the open Profession thereof was held forth, as 'tis written, *(Rev.* 22. 4.) *And his name shall be in their Foreheads, and lo a Lamb stood on Mount* Sion, *and with him a hundred forty and four thousand, having his Fathers Name written in their Foreheads,* (Rev. 14. 1.) as being not *(Romans* 1. 16.) ashamed of the Gospel of Christ; for if by the *(Jer.* 3. 3.) Forehead is set forth the bold imperious Whoredoms of *Judah* in her Apostacy from her Husband, the Lord; how much more by the Forehead of Christs Chast Virgin, is represented her open Profession of the Commands of her Lord and Husband, (*Mark* 8. 38.) as not being ashamed of his Gospel, (2 *Tim.* 1. 8.) the Power of God to Salvation.

Moreover, as all Gods Ordinances are to be performed under the Form and Manner of a good report (*Phil.* 4. 8.) with Shamefacedness and Sobriety, because 'tis most certain that part of Man, Woman and Child, that is to be Baptized, must be naked and bare, for the Flesh must be wash'd in Baptism, and not the Covering: As for example in those Figurative Washings under the Law; as the Jews were not Strangers to Water-Baptism; as Mr. *Ainsworth* on *Gen.* 17. hath shewed out of the Hebrew Writers, that every Proselite that was joyned

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to the Lord, by the Covenant of Grace in Christ, was Circumcised, Baptized, and brought a Sacrifice: Now as the Circumcised part must be bare when Circumcised, even so the part that is to be Baptized must not be covered, as in all Legal Washings, which signified Sanctification, and Cleansing from Sin by the Blood of Christ: Therefore when *Moses* and *Aaron*, and his Sons washed their Hands and Feet at the Laver, they (*Exod.* 40. 31, 32.) washed them not with their Stockins or Gloves on, for that had been to wash the Covering, and not the Flesh; and do we believe, that *Mary* (*Luke.* 7.38.) washed Christ's Feet with Tears with his Shoes on, no sure, for she is said to have wiped his Feet with the Hair of her Head, and not his Shoes: So when the Saints Feet were (*John* 13.5.) washed by Christ, as also the Deaconist washing the Saints Feet, surely they washed the bare Feet; so now as Baptism is called a Washing, (*Acts* 22.16. so *Paul* when Baptized is said to be Washed part for the whole,) so that part Washed, or Baptized, must be naked and bare: As is shewed by the Lord, alluding to the Laver of Regeneration, (*Titus* 3. 5.) (he poured Water into a Bason and washed the Disciples Feet) from and by the Blood of Christ: As saith the Lord, (*Ezek.* 16. 9.) *Then washed I thee with water*, not the Covering but the Flesh, with water, *yea, I throughly washed away thy Blood*, in the Blood of the Covenant of Grace in Christ

Christ by the Water of the word Water-Baptism, being a Sign thereof to us, according to his words *Eph.* 5. 26. *Heb.* 8. 12.

Now then if a part in Baptism with Water serveth not for the whole, as the Anabaptists affirm, and yet by their Practice deny, then the whole Body, as they plead for, Washed or Baptized, must be naked, or else they Baptize the Covering and not the Flesh; and what an unseemly thing it were, for a Man to Baptize the Female Sex naked, taking the Person up in the Arms of the Administrator, and lay her in open view of others (for Water-Baptism was no secret Ordinance) into the Water, as they teach, must be buried, (as afore shewed, when one is buried, is not till the Earth is cast upon the Person; so Water must be cast upon the Person Baptized) according to the literal words in common Burials, or else, say they, the Person is not Baptized at all.

Now let them shew any word of God, that among all we read of, were either so Baptized by, or after the literal word Buried, as common Burials are daily, of the Bodies of Dead Persons, when Dead, Strip'd, their Apparel taken off, and others put on; we read not any such Practice in Baptism, for although (*Acts* 16. 13.) *Lidia* was converted at a Rivers side where the word was taught, as *John* at *Jordan*, and *Philip* the Eunuch near a Water, yet no mention in the least of putting off, or putting on any Apparel, but Baptized. Nor

Nor *Israel* in the Cloud and in the Sea, the Face and Forehead together being open and bare, which represented the whole Person Washed, is a sufficient warrant for us in Water-Baptism; and not to walk by Imagination by a natural Belief or Conceit, that either Persons changed their Apparel, or went into the Water to the middle, and that the Administrator put the one half of the Body into the Water, is to walk by a meer implicit Faith, because some Learned in the Tongues, say the word signifieth to Dip or Plunge, or Overwhelm, but presuppose the word for Baptism may have a large Signification, and that 'tis Lawful to use more or less Water in Washing, and therefore the Translators durst not confine the word Baptism to one strict Sense, what quantity was used on the Person, or what was the manner in the Administration which *John* did use, in the act of Water-Baptism, it is not in words prescribed, but that Water was used to the Person, none will deny; and seeing the word in Water-Baptism is said to be with Water, and the Baptism with the Spirit is express'd by the same word, meaning in both, with, which is by pouring or casting, or putting Water on, or to the Person, and not the Person in it, for it hath been proved by plain words, that when they stood in *Jordan*, is but to stand where the Water had been; so to be in the Sea, was but to be where the Sea had been; so as all going

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to Ponds or Rivers is by descending; so going down, in, or on any part, where the Water had or usually did Swell or Flow, is said to go in the Water, as *Israel* went into *Jordan*, or in the Red Sea, when as they stood where the Waters had flowed on dry ground, both in the Sea and in *Jordan*, as at low Water with us; how far may one go where the Water had flowed, yet but to the brink of the Water; so one may be said to be in the *Thames*, as they in *Jordan*.

Another Scripture is urged by the Anabaptists, to prove that *John* Baptized at *Enon*, because there was much Water.

Answ. The word *Enon*, being the Name of a Town, which took its name from Springs that did arise there, as the word signifieth an Eye, or Holes from which Water springeth up; so that although there may be said to be much Water by its continual Springing up, yet as *Sandy*'s, and the Travels of the Patriarchs, Historians say, There is not so much depth of Water standing, as will dip half the Body in, much less will it dip the whole Body in; but as most commonly a Spring riseth on upper Ground, so it runneth away, as may be seen daily in this Land; so there may be said to be much Water by its continual Springing, yet no depth of standing Water.

Moreover another reason, why there was said to be much Water at *Enon*, with respect to the part of the Country, being forty two Miles North-

Northward from *Jerusalem*; so differing from the South part, where ariseth few Springs, as it is written, from the Scarcity of Waters, *Psalm* 126. 4. *Turn our Captivity, as Streams in the South*; and hereupon when *Caleb's* Daughter came to ask a Blessing of her Father, she said unto him, *Thou hast given me a South-land, give me also Springs of Water*, Joshua 15. 18, 19. so he gave her the upper and the nether Springs. And for another reason we may conceive *John* did not Baptize at *Enon*, because he wanted much depth of Water to Baptize withall; but because there was Spring water, more desirous than other water, to cast upon the Face, as hath been proved, is the proper place that water in Baptism, or Washing, is to be administred by casting upon, because that part representeth the whole Body, as afore shewed.

Moreover, and why should the Anabaptists be so Despising of the word Sprinkling, or casting of Water in Baptism, on that part that representeth the whole Person; we know not, unless it be to maintain their new way of Dipping, seeing Sprinkling is so frequently used in Scripture, to signifie our Sanctification, and Cleansing from Sin, by the Blood of the Lord Jesus, called the Blood of Sprinkling, which so well agreeth with the like Sign exprest by water in Baptism, by Pouring or Washing, not by Dipping, but by Sprinkling; as 'tis written, *Then will I sprinkle clean water upon you, and you*

shall be clean from all your Filthiness, Ezek. 36. 25. 1 Pet. 1. 2. Heb. 12. 24. alluding to the Sign in Water-Baptism, of Remission or Cleansing from the Filth of Sin, by the Blood of Jesus, by Sprinkling, as it is written, *So shall he sprinkle many Nations*, by washing in Baptism, as afore shewed; when *Paul* was Baptized, it is written, not Dip'd, but be Baptized and wash away thy Sins: And herein the Baptism of the Spirit agreeth with Water-Baptism, by (*Isaiah* 32. 15.) pouring out of the Spirit after the manner of Rain; therefore ought the manner in Water-Baptism to be administred, not by Dipping, but by Pouring or Sprinkling water on the Face, for the Reasons aforesaid.

But as the Lord, who chargeth some to have set up an Idol in their Hearts, (*Ezek.* 14. 4.) so Men may make an Idol of Gods own Ordinance, as some did of the Brazen Serpent, and as the Jews made little less than an Idol of Circumcision; as now it is to be feared the Anabaptists do of Water-Baptism, putting that Stress upon it, as the Jews did upon Circumcision, that they could not be Saved, if not Circumcised.

Moreover, that *Ben. Keach* granteth, that the 3000 were not Baptized by Dipping, is evident, if his words in Page 21 of his Book be but observed, his words are these, *The Multitude to be Baptized were so great, that it required others, besides the Apostles, to do it.* Nor is it to be believed, that

that *Peter* himself, with the Eleven, did Baptize all the Three thousand in one day, without the help of the Hundred and twenty.

Answ. All Christians are to know, that as the Apostles taught the Churches, not only to keep Faith (*Col.* 2. 5.) but Order also, in the Administration of Gods Ordinances, themselves being Examples to the Flock, to follow them in due order in the Churches. Then Note, as that work, to wit, of Administring the Sealing Ordinances, did in all Ages belong to Men in Office to do, as shall be fully proved in the Fourth Query, none being in Office then, when the Three thousand were Baptized, but the Apostles, who only had received the Command from Christ, to go Teach and Baptize Nations, *Matt.* 28. 19, 20. So that the Hundred and twenty, the Apostles excepted, were but common Disciples, and some, if not many of them Women, *Acts* 1. 14, 15. Some particularly named; therefore it is not rationally to be believed, that any common Disciple had any hand in Baptizing the Three thousand in part of that one day, in which short time they were all Baptized; and therefore how contrary to Sense and Reason, and Scripture also, is it, for any to believe, that the Three thousand were all Dip'd or Plunged all over in water, every one of them to be taken up in their Arms, by Twelve Apostles, to be buried in water, as the Anabaptists Plead, but yet Practice not, for

the day was but Twelve hours long, (*John* 11. 9.) and it was the third hour of the day (*Acts* 2. 15.) when the Apostles preached; so that it is to be believed, that as the Apostles taught so they practised. If then the Apostle *Paul* hath taught, that all our Fathers were Baptized, when water out of the Clouds, by the Lord himself, was poured on Persons, and many of them were Children, called our Fathers, until the days of *David* (*Acts* 7. 45.) and how highly the Apostle *Peter* esteemed of all the Writings of his beloved Brother *Paul*; who among other things presseth Order to be kept in the Administration of all Gods Ordinances, teaching from Gods Order of Old, when as a peculiar work belonged to the Ministerial Offices, as 'tis written, *No Man taketh this Honour to himself, but he that is called of God, as was* Aaron, *Heb.* 5. 4. So that the Example of (*Numb.* 16. 1 *Chron.* 13. 11.) *Corah*, *Dathan* and *Abiram*, and *Uzza*, sheweth, by the Judgments that fell on them, what a Sin it was, for any private Man to take that work to do, which God had bound to Office. But more to this in the Fourth Query.

So then it is rationally to be believed, and that by grounded Reason from Gods word, that the Apostles themselves, without the help of the hundred and twenty, did Baptize the three thousand in one day, which could not be done by Dipping the Anabaptists grant; and therefore it was done by casting water on the Fore-

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head and Face, as before shewed; for Baptized they all were, and because that part of Mankind representeth the whole Person, either in Old or Young, therefore they were Baptized by water cast on that part, to wit, the Face; as by grounded Reason from Scripture is to be believed.

Besides, 'tis evident to be believed, that many of these three thousand which the Apostles Baptized were Children; seeing the Promise of the Pardon of Sin, was, by the Apostle *Peter*, (*Acts* 2. 39.) applied to the Children then present, as well as to their Parents, of the Pardon of their Sins, Water-Baptism being ordained by Christ for a Sign of Remission of Sins: Now to all to whom the Promise is applied, the Sign of Remission, to wit, Water-Baptism, belongeth to them; but the promise of Remission of Sins was applied to them and their Children, (but more of that anon in the Third Query) for as it was the usual manner of the Jews, when by Thousands they followed Christ, to hear him Teach, and see the Miracles which he did, to take their Children with them; as doth appear in that Miracle which Christ did, whom he Fed, with Five Loaves and two Fishes, Five Thousand Men, besides Women and Children, *Matt.* 14. 21. for so it was foretold by the Prophet, speaking of the day of Chtist, as it is written, *Thus saith the Lord, behold I will lift up my hand to the Gentiles, and set up my Standard to*

the People (to wit, the Jews) *and they shall bring their Sons in their arms,* (or Bosoms) *and thy Daughters shall be carried on their shoulders,* Isa. 49. 22. Even so the Jews that resorted to hear Christ, and afterwards his Apostles, Teach, and to see the Miracles which they did, they carried their Children with them, unto whom the Apostle *Peter* joyntly applying the Promises of Life and Salvation by Christ, in the remission of their Sins in the Blood of Jesus, saying, *The Promise is to you and unto your Children:* And this maketh way to the Second Query, which is,

Query 2. *To what end Water-Baptism, by the Lord Jesus, was Ordained in these last days, for a Gospel-Ordinance.*

Answ. John, Surnamed the Baptist, (*Matt.* 3. 1.) with respect of his immediate Call to the work of Baptizing, hath shewed the end in the Sign, why Water-Baptism was ordained, namely but that Christ should be made manifest to *Israel. Therefore,* saith *John, am I come Baptizing with Water,* John 1. 31. The Apostle *Peter* likewise agreeth thereunto, saying, *Be Baptized for the Remission of Sins,* Acts 2. 38. Again *Ananias* confirmeth the same saying, *Be Baptized and wash away thy sins,* Acts 22. 6. So then, in fine, the end why Water-Baptism was ordained, to make manifest by that outward Sign, that Christ, the Lamb of God, is now come, according

cording to the Gospel-Promise preached to *Adam*, That the Seed of the Woman (*Gen.* 3. 15.) shall bruise the Serpents Head, that is, destroy the works of the Devil (1 *John* 3. 8.) and deliver them, who by Sin he had captivated into his Bondage, (*Heb.* 2. 15.). As also according to the same Gospel preached to *Abraham*, That in his Seed Christ, all the Families of the Earth shall be Blessed (*Gen.* 12. 3. *Acts* 3. 25, 26.) with the Pardon of Sin. And accordingly *John*, the Fore-runner of Christ, sent, as an Herald before, the Prince of Life, (*Acts* 3. 15.) to prepare the way of the Salvation of Fallen Mankind, saith, *Behold the Lamb of God, that beareth away the sin of the World*, John 1. 29. And this maketh way to the Third Query to be considered, which is,

Query 3. *What is it by Scripture Evidence, that giveth any Soul, Young or Old, Right to have Water-Baptism Administred on them?*

Answ. We have shewed in the Second Query, that Water-Baptism is the visible Sign of the Pardon of Sin, called the Sin of the World. Therefore the next thing is to be observed, what this Sin of the World is? And secondly, who are the Persons that stand charged with this Sin? And thirdly, how Christ, *the Lamb of God, beareth away this sin of the World* from these Persons.

The Apostle *Paul* hath not only shewed, what this Sin of the World is, but also the World this Sin first entered into, and stand charged with the same; and also how Christ, the Lamb of God, taketh away this Sin from many who are guilty, as being under Condemnation: as it is written, *Wherefore as by one man Sin entered into the World, and Death by Sin, and so death passed upon all men, for that*, or in whom, *all have sinned*, Rom. 5. 12. Now because *Adam* was the Root of all Mankind, when he broke Gods Law by eating the Forbidden Fruit, all his Posterity in his Loynes sinned in him; for as *Levi* is said to pay Tithes in *Abraham*'s Loynes, before he was born, when *Abraham* did (*Heb.* 7. 9.) even so we all in *Adam*'s Loynes, before we were born, brake Gods Law when *Adam* did; and this was the Sin that first entered into the World, and these are the Persons Sin entered into, namely, the actual Sinner and his Seed; and for these, the Lamb of God is come, to bear away the Condemnation due to them, even Eternal Death, the Wages of this Sin, *Rom.* 6. 23.

Thus we see, in the Fall of Mankind, there were two sort of Sinners, the one Actual, as *Adam* and *Eve*, the other their Seed, or Children in his Loynes, Sinners by Original Corruption, derived from Fathers to Children, who have *not sinned after the Similitude of* Adam's *Transgression*, (Rom. 5. 14.) as by their own act, but

but are Sinners by Derivation, or Original Corruption from them, and from these two sorts of Sinners, Christ, the Lamb of God, is come in Person, who was the same Saviour for these two sorts of Sins, (*Heb.* 13. 8.) yesterday, from the day he was preached to *Adam*, unto that day *John* said, *Behold the Lamb of God*, and unto the end of the World, which beareth away from these two sorts of Sinners, the Sin of the World.

The way and the manner how this is done, is one and the same in all Ages, for as there are two sorts of Sinners, the one who willingly Transgressed; These God called, as he did *Adam* and *Eve*, to the Bar of Justice, (*Gen.* 3. 10, 11, 12, 13.) to answer for their Evil they had done, before the Judge of all the Earth, as appeareth in *Moses* Narration; but *Adam*, when called, had lost all Freedom of Will to Good; his Power being gone, he, with his Seed, were Satans Captives, holden by the Cords of Sin, (*Prov.* 5. 22.) so that instead of shewing any Remorse of Conscience for his Sin, as the Law required; as it is written, *He that covereth his Sins shall not prosper; but he that confesseth and forsaketh them, shall find Mercy*, Prov. 28. 13. but instead of Confession he sought to cover his Sin, (*Job* 31. 33.) by laying the fault on the Woman, as likewise did the Woman on the Serpent. Then God of his Free Grace, laid no more upon them, but a Fatherly Chastisement in this

this Life (*Heb.* 12. 5, 6, 7, 8.) as he doth on all his Children, and freely forgave them and their Posterity in them their Sin, in the glad Tidings of that Redeemer he had prepared (*Eph.* 1. 4. *Titus* 1. 2.) before the World was, for them, by the word of his Grace preached to them, that the Seed of the Woman Christ should bruise the Serpents Head (*Gen.* 3. 15.) that is, expounded the Son of God, saith, *John* was made manifest, that he might destroy the works of the Devil, *John* 3. 8. Thus Christ, in the promise, took away the Sin of the World from these two sorts of Sinners, which the Apostle proveth thus: *Therefore as by the Offence of one* (namely the first *Adam*) *judgment came upon all Men* (that is, on all Mankind; to wit, on all *Adam*'s Posterity in his Loynes) *to Condemnation*: (for a Child is called a Man, *Gen.* 4. 1. *John* 16. 21.) *even so by the Righteousness of one* (to wit, Christ the second *Adam* in the Promise, the Seed of the Woman shall bruise the Serpents Head, as aforesaid) *the Free Gift came upon all Men* (namely on the Actual Sinners and their Seed in them) *unto justification of Life*, Rom. 5. 18. Again saith the Apostle; *For if by one Man's Disobedience* (namely the Disobedience of the first *Adam*) *many were made Sinners* (even his Seed in him by original Corruption derived from him) *so by the Obedience of one* (namely the Obedience of Christ the second *Adam*) *shall many be made Righteous*, Rom. 5. 19. and who, namely

namely the Believers and their Infants; for as the Infants of Unbelievers are charged, by original Corruption derived from Father to Child, with the Unbelief and Disobedience of the first *Adam*, *Rom.* 5. 12. even so the Children of Believing Parents are discharged from the Condemnation due for that Sin, by the Obedience and Righteousness of Christ the second *Adam*, by the Free Grace of God imputed to them, according to the Promise in the Everlasting Gospel-Covenant; as the Apostle *Peter* applied to such as Actually believed, and unto their Children, *Acts* 2. 39. saying, *The Promise is unto you and to your Children:* And again, *I will be merciful unto their unrighteousness, and their Sins and Iniquities will I* (saith the Lord) *remember no more*, Heb. 8. 12. And thus as was the glad Tidings of the Gospel first preached to *Adam*, as after the same, by *John* the Baptist, was preached to *Israel*; that Christ, the Lamb of God, was now come to take away the Sin of the World; meaning the Seed of the Woman, Christ now manifest in the Flesh, was to destroy the works of the Devil, and deliver all such, both Father and Children, who by Sin Satan had captivated into his Bondage, *Heb.* 2. 15.

And therefore as Water-Baptism was ordained for a Sign of Remission of Sins, not only the Actual Sins of Parents, but when the Parents Actually believed, it also was a Sign

of

of Remission of the Sin to their Infants, as to them, who by original Corruption, Sin is derived in nature from Fathers to Children, and therefore by the Doctrine of the Gospel, *Such are to be Baptized* (saith the Apostle) *every one of you in the Name of the Lord Jesus for the Remission of Sins: Because the Lamb of God being come, hath taken away the Sin of the World*, which the Fathers and their Children were guilty of; and why be Baptized every one of you? for this reason saith *Peter*; *For the Promise* (*of the Pardon of Sins*) *is to you and unto your Children*; and this is Gods way in all Ages, of the Redemption of Fallen Mankind, that as Sin entered into the World by Families, so Christ came to Redeem Fallen Mankind by Families. And hence it is, that the Children born to Gods Covenanted People, are said by God to be born to the Lord, whom although they be Man and Womans Children, by Nature called their Sons and Daughters; yet by vertue of the Free Grace of God in Christ, in the Covenant of Grace, into which they are accepted in all Ages with their Believing Parents; the Lord calleth such Children (*Ezek.* 16. 8, 20, 21.) his Children and of his Kingdom, born unto him, his Heritage, the Fruit of the Womb, his Reward; for when *Adam* and *Eve* was Fallen, they, together with their Seed in them, were the World Sin entered into (*Rom.* 5. 12.) of whom Satan was Prince, as he is called (*John* 14. 30.). *The Prince*

of

of this World, Prince of the Power of the Air, the Spirit that now (from the days of *Adams* Fall) *worketh in the Children of Disobedience*; and hence it is the Apostle saith (*Eph.* 2. 2, 3.) *by nature we are all Children of Wrath*; but when the Gospel was preached to *Adam*, and so ever since to all who have Actually sinned (as they did) God of his Free Grace mixing Faith with the word of Grace preached to them; by which power of his word Christ dispossesseth the strong Man armed (*Luke* 11. 20, 21, 22.) namely the Prince of the Fallen World (first in *Adam*'s House or Children in his Loynes) taking from him all his Armour, wherein he trusted and divided his Spoil; for saith Christ when come in Person to perform that work he the promised Seed to *Adam* was to do, in bruising the Serpents Head (*Gen.* 3. 15.) namely as it is written (*Luke* 11. 20.) *But if I* (saith Christ) *with the Finger of God cast out Devils, no doubt the Kingdom of God is come upon you*: And hereupon when by the Preaching of the same Everlasting Gospel afore preached to *Adam* and to *Abraham*, to the Dead in Sin (*Rev.* 14. 6.) in the Spiritual *Babylon*, which caused such an Earth-quake (*Rev.* 11. 13.) that the Tenth part of that Romish City or Church fell from her Traditions or Idol-worship, to imbrace Christ in his Government, in his Church or Kingdom; for their King, Priest or Propher, they being Translated out of that Kingdom of Darkness, as in the beginning of this work,

when

when *Adam* and *Eve*, with his Seed in him, were Translated out of Satans Kingdom of Darkness, into the Kingdom of the Dear Son of God; then as but one Family became Christs Kingdom; here many Families or little Kingdoms *of this World were become the Kingdoms of our Lord, and of his Christ* (Rev. 11. 15.) that so he might Reign among them by his Laws; as in *Adam*'s Family appeared, by the Offerings (*Gen.* 4. 3, 4.) *his Children brought and offered up to God in his Service.* Next in *Noah*'s Family, and so in *Abraham*'s Family as was the everlasting Covenant-Promise (*Jer.* 31. 1. *Gal.* 6. 16.) *I will be the God of all the Families of* Israel; for as the Fathers, with the Children, were together (by the Fall) Satans Subjects, Children of Wrath; even so the Children with the Parents, when their Fathers and Mothers, who had Actually sinned, believed, then their Children, who were Sinners by original Corruption derived from them, *Psal.* 51. 5. were restored with them, to be the Subjects of Christs Kingdom; as it is written (*Isaiah* 65. 23. *Acts* 2. 39.) *They are the Seed of the Blessed of the Lord, and their Off-spring* (or buds) *with them.* And thus Christ beareth away the Sin of the World in all Ages; first Christ in the Promise to *Adam* and *Abraham*, and when come in Person, bore away their Sins on his Body once offered for many (*Heb.* 9. 28.) namely the Believing Fathers and Mothers and their Children in Infamy with them; as the

Apostle

Apostle proves by *Rom.* 5. 19. For as *by one Mans Disobedience many were made Sinners; so by the Obedience of one shall many be made Righteous.* Thus it is clearly proved, that the Infants or Children, together with their Believing Parents, are redeemed. Now, if the Children were not Redeemed with their Believing Parents, then Christ did not bare away the Sin of the World; Contrary to *John's* Doctrine *John* 1. 29. If Infants were not a part of the World Sin entered into; Then Children are not by Nature Children of Wrath; contrary to *Paul's* Doctrine. *Eph.* 2. 3. If Children are not of Christ's Kingdom, then they are of Satans. If Children are not to be brought up in the Nurture and Admonition of the Lord; then the Promise in the Gospel belongeth not to Children in Infancy, contrary to *Deut.* 29. 29. *Acts* 2. 39. How many like Absurdities may be brought upon the Doctrine of Anabaptistry, if they well consider how they are led by a natural Fancy, in denying Infants to be Redeemed by the Blood of Christ, in the washing away of the Sin of the World, which they by natural Corruption are guilty of; but the Sin of the Infants Christ hath bore away, with the Sins of their Believing Parents; and Water-Baptism is ordained by the Lord, to be Administred on all that have their Sin or Sins pardoned by the Lord Christ; who by that Sign Water-Baptism Administred on them, Christ is to be made manifest

manifest to them, that he hath washed away their Sin in his Blood; which is the only thing that gives any Soul Right to have Water-Baptism Administred on Young or Old *Rev.* 1.5.

And thus the Lord Jesus, as his Kingdom was first in one Family, so it still continueth in Families: And therefore when *Adam* and his Wife, and Seed in him, was restored, there was only the Kingdom of Christ on Earth in *Adam*'s House; and then for a time no Kingdom of Satan was on Earth, he being cast out, as aforesaid, and Christ taking Possession. But because, as the Anabaptists grant in their Narrative, there is Election of Persons, *pag.* 3. therefore process of time proveth (1 *John* 2.19.) that all in the visible Covenant of Grace, visible Members for a time in the Church of God, are not all of it; as appeared in the Person of *Cain*, so in the Person of *Cham*, or *Ham* the Son of *Noah*; therefore Man is to have his Judgment rest with the Lord (*Isaiah* 49. 4.) concerning the Infants of the Lords Covenanted People, commanded to be Trained up in the way (*Prov.* 22.6. *Eph.* 6. 4.) they shall go in; and if they continue in that Faith (1 *Tim.* 2.15.) of Gods Elect, that was in their Parents, as *Timothy* did in the same Faith his Grand-mother and Mother had, (1 *Tim.* 1.5.) they so long are to be accounted a Holy Seed (*Ezra* 9.2. 1 *Cor.* 7.14.) Children of the Promise, born to the Lord, and so of his Kingdom, his Heritage, the Fruit of the Womb, his Reward, *Gal.* 3.28. *Ezek.* 16.20,21. *Psal.* 127. Now

Now then as that Wise King saith, That *even a Child is known by his doings*, Prov. 20. 11. (speaking of the Children in Covenant, *Acts* 3. 25.) *whether his works be pure, or whether it be right*: So when *Cain*, by his evil work, proved himself not to be of the Election, (wanting the Faith of Gods Elect which *Abel* had, known by his Action,) when wanting the work of Faith in Christ, his Offering was not accepted, for which he was filled with Wrath; but he being reproved, repented not, but adding Sin to Sin; as it is written (*Prov.* 29. 1.) *He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy*; so was he destroyed, as being cast out of the Communion of Saints: As he confessed, saying (*Gen.* 4. 14.) *And from thy Face shall I be hid*; namely from the Favour and Light of the Countenance of the Lord, in his Kingdom of Grace and Worship; being deprived of the Blessing in Christ; that all the Infants born in the Covenant of Grace have, because by the free Love of God, Infants are accepted in Covenant with the Lord, with their Parents, if they, as they grow up, *continue in Faith, and Love, and Holiness, with Sobriety*, they shall be saved: As the Apostle in his reproving the Church of God at *Ephesus*, in suffering Women to usurp Authority over the Man, by Teaching as Men did, Quaker-women like, in the Assembly, against the very Order of Nature, and Command of God;

his reason in reproving the Female Sex was, for that *Adam* was first formed; and secondly for *Adam* was not deceived, but the Woman being deceived was in the Transgression, notwithstanding she shall be saved in Child-bearing; that is, if she, her Husband and Children, by the Word of Grace in the Promise, believe in the promised Seed God, Christ, manifest in the Flesh, the Seed of *Adam* and *Abraham*; if they continue in that Faith and Love to God, in keeping his Commandments and Holiness of Life, as becometh such as are in Communion with the Lord, and Sobriety; the Women Adorning themselves in Modest Apparel, as becometh Women professing Godliness, they shall be saved, 1 *Tim.* 2. 9, 13, 34, 15.

By all which we see the same Doctrine of Faith, Holiness and Love taught in *Adam*'s Family, is the same to us in Christ, according to the same Covenant of Grace that was made with *Adam* and his Children, whom he taught the way of the Lord; but when grown up, if as *Cain*, they abide not in it, as he so must they be cast out; and this could not have been, had he not been a Member of the Church in his Infancy, born to the Lord in Covenant; but when he not proving to be of the Election, which the Apostle saith, obtaineth it or continueth it in abiding Faithful to the end; standing fast in the Faith, which *Cain* did not, but departed from the visible Profession thereof, *Luke* 8. 13. so fell away.

Now

Now then of *Cain*'s Seed, the World of ungodly began to take Root in the Earth again; so that there was now on Earth the Kingdom of Christ in *Adam*'s House or Family; and the Kingdom of Satan in *Cain*'s House or Family, called the World of Ungodly, who both Fathers and Children were destroyed by the Flood of *Noah*: And then again there was only remaining the Church of God, or his Kingdom in *Noah*'s Family, the Fathers with their Wives and Children, a Holy Nation, a chosen Generation to the Lord, as *Israel* were by Families.

But in process of time Satan had his Seed in the Church in the Person of *Cham* or *Ham* (*Gen.* 9. 25.) who for his Sin was cast out of the Church, and of his Seed sprang another World of Ungodly. As likewise in process of time almost all the Posterity of Blessed *Shem*, became Apostatized from the Faith: So that then it pleased God to call *Abraham* from his Idolatry out from his Fathers House (*Joshua* 24 2. *Gen.* 12. 1.) and with him and his Seed, as before with *Adam* and *Abraham* and their Seed, God made an everlasting Covenant, or preached to him the everlasting Covenant of the Gospel, namely that in his Seed Christ, the Woman's Seed; in the same Gospel afore preached to *Adam*; *All Nations of the Earth shall be Blessed*, *Gen.* 12. 3. And when again the same Covenant was more particularly applied to belong to the Seed of his Body, of whom Christ must

be expected; as it is written, *I will make my Covenant between me and thee, and will multiply thee exceedingly*; besides the Promise before made to him of his being *a Father of many Nations*; *and I will establish my Covenant between me and thee, and thy Seed after thee in their Generations, for an everlasting Covenant, to be a God unto thee, and to thy Seed after thee.* Gen. 7. 2, 5, 7. Now this Promise to be a God to the Believer and his Seed, is the Substance of the Gospel-Promise; as it is written, *And they shall be his People, and God himself will be with them and be their God,* Rev. 21. 3. even the God of all the Families of *Israel,* Jer. 31. 1.

So then if the very Letter of the Gospel be so plain, that in Christ the Families of the Earth shall be Blessed; and this Family is the Seed or Infants, or Children of Believers; and this Blessing is the Remission or Pardon of their Sins; as it is written, *God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from your Iniquities,* Acts 3. 26. Water-Baptism being the visible Sign thereof, therefore, saith *Peter* to Parents and Children, *be Baptized every one of you*; namely, that have their Sin or Sins pardoned, the Sin of the World, for the Promise in the Gospel-Covenant is to you and unto your Children; is also confirmed by *John* the Baptist, that this is the Way of Salvation he prepared before the Lord, saying, *Behold the Lamb of God* (preached

to

to *Adam*) *is now come, that beareth away the Sin of the World*; of whom is afore proved, Children in *Adam* were a part thereof.

Now until the Anabaptists can prove, that the Infants were no part of the World Sin entered into, and so Children to be no Sinners; it remaineth proved, that Children are Sinners in *Adam*; and the Sin of the Infants of Believing Parents, is taken away by Christ the second *Adam*, as well as the Sin of their Parents who had Actually committed: As we have the Testimony of the Spirit of God for to prove it in these words, but not as the Offence; so also is the Free Gift (*Rom.* 5. 18, 19.) for if through the Offence of one many be Dead, much more the Grace of God, and the Gift by Grace, which is by one Man Jesus Christ, hath abounded unto many; and not as it was by one that sinned, so is the Gift, for the Judgment was by one to Condemnation; but the Free Gift, is of many Offences unto Justification.

So then all is of Free Grace, both to the Actual Sinner, and his Seed in Infancy, who are Sinners by original Derivation: Now although God doth require of such as have Actually sinned, Actually to repent, and to make Confession of their Faith before they may have the Sign of Remission of Sins (if they were not before Baptized into the Name of Christ) to be set on them: So that great is the Difference between what it is that giveth any Soul,

Young or Old, Right to have Water-Baptism Administred on them; and what God requireth of Actual Sinners before they be Baptized: Therefore the very Letter of the Law, a Schoolmaster leading to Christ, might teach the Anabaptists, that of whom did God require a Sacrifice of Confession brought to the Altar figuring Christ, but from such only that had Actually sinned; yet the Infants of such, by vertue of Gods Free Grace in the Covenant of the Gospel, were Blessed with their Believing Parents, and the Males sealed with the Seal of the Righteousness of Faith; therefore called with their Parents, *The Blessed of the Lord*; as shall be more spoken to anon.

But now to insert here the general Argument grounded on Carnal Reason, the Anabaptists bring as their main Pillar to deny the Right Infants have to Water-Baptism; published by *B. Keach* in his Book *Gold Refined*, P. 141. *That nothing less than Profession of Faith and Repentance, can give any Soul, Young or Old, Right to have Water-Baptism administred on them.*

Answ. If there were no Sinner pardoned, or their Sin or Sins remissed, there would not have been this Ordinance of Baptism ordained, seeing it is ordained for (a Sign of the) Remission of Sins, that such as have Right thereto, may have Christ made manifest to them, that he hath washed away their Sin or Sins in his Blood. But because Christ, the Lamb of God, is come,

who

who taketh away, not only the Sin of ſuch Actual Sinners, whom his Father giveth Faith to Believe in his Son, but alſo the Sin of the World Infants ſtand charged with, by natural Corruption derived from their Parents. Now then, who is it, Man, even Sinful Man, that Meriteth a Right to have his Sins pardoned? or is it not Chriſt that hath done it for him? Surely if Remiſſion of Sins be the greater work, for which the Sign Water-Baptiſm is to be ſet on, than all that Chriſt hath waſhed away their Sin or Sins; the Right in the Seſſer, the Sign is alſo merited for them, by him that merited the greater for them; namely, the Remiſſion of Sin or Sins; ſo that for any to ſay, nothing but Profeſſion of Faith can give any Soul, Young or Old, Right to have Water-Baptiſm adminiſtred on them, is to rob Chriſt of his Honor, and Sinful Man to take the Glory to himſelf: That Man by his External Act, meriteth a Right to partake of one of the inſealing Goſpel-Ordinances; ſurely this Man's Faith is not built upon the Foundation or Doctrine of the Apoſtles or Prophets; for ſince Mans Fall, all Right Man forfeited from under a Bleſſing, to any Mercy, or Sign of Gods Mercy either Temporal or Spiritual, for even the very plowing of the wicked is Sin. So that in fine, when Man hath done all, with reſpect of Meriting by the beſt Act he can do, to obtain any Mercy from God, he is repulſed with this, That he is but an un-

profitable Servant, *Luke* 17. 10. therefore by Grace is our Sins pardoned, and by the same Free Grace in Christ have we a Right to the Sign of Remission of Sins; for was it not of Free Grace, that by the Sprinkling of the Blood on the Door-posts of the *Israelites* in *Egypt*, that by that outward Sign, the Destroying Angel passed over them; and was not this Right merited for them by Christ their Passover; and not for any external Act they did or could do; even so we, to wit, all Believers and their Infants, as then they and their Infants, by the Blood of Sprinkling of Jesus, our Passover the Destroying Angel passeth over us; for Christ our Passover is Sacrificed for us and our Children, as of old for the *Israelites* and their Children: For so it is written, as by the outward Sign in Baptism, *So shall he Sprinkle many Nations*; and *I will Sprinkle clean Water upon you, and ye shall be clean from all your filthiness*, Isa. 52. 15. Ezek. 36. 25. As it is in the Sign Water-Baptism, *Be Baptized and wash away thy Sins* (or Filthiness.)

By which it is clear, that the Right to Water-Baptism is merited by Christ only, for all such whose Sin or Sins Christ taketh away, and by the Doctrine of the Gospel, it is manifested, that Christ taketh away the Sin of the World, which Infants by original Corruption, derived from their Parents, were guilty of. And unless the Anabaptists can prove, that Infants were no part of the World that Sin entered into,

into, and so no part of the World from whom Christ hath taken away their Sin: But the first the Apostle hath proved, that Infants by the Fall, Sin entered into them by original Corruption derived from their Parents; *Adam* being the Root, therefore his Off-spring, his Branches could not be clean; as saith the Scripture, *Who can bring a clean thing out of an unclean?* no *not one*, Job 14. 4. And likewise the latter the same Apostle teacheth, as foresaid; that is, *By one Mans Disobedience many were made Sinners*; to wit, Children, *so by the Obedience of one*, to wit, Christ the second *Adam*, *many were made Righteous*, the Believers and their Infants. But by the Anabaptists natural Faith, they cannot see this Mystery of the Gospel; and therefore leaning to their own Understanding, which is forbidden Man so to do in the Mysteries of Faith in the Gospel, they run aground; saying, according to the aforesaid Argument, *That Profession of Faith and Repentance*, *giveth right to Water-Baptism*; from that Scripture, *He that believeth and is Baptized shall be saved.* From this and the like Scriptures, they plead against the Right the Infants of Believers have to be Baptized, without regard to the Free Grace of God to Sinners by the Doctrine of the Gospel; for that Scripture is not understood a right, that an Absurdity can be brought on the Inference they make; as for example, if as they say, *None ought to be Baptized, but such as actually Believe*:

Then

Then by that Scripture, none can be Saved but only such as Actually Believe; (for that Scripture saith, *He that Believeth not shall be Damned:*) which the Anabaptists affirm.

Now the true meaning of *Mark* 16. 16. He that hath Actually Sinned, if he doth not Actually Believe in Christ to be his Saviour and repent, and so forsake his Sins, he, according to the Revealed Will of God, hath no Promise of Salvation; but Infants, who are Sinners not by their own Act, but by original Corruption derived from their Father *Adam*, and so by nature naturally from their Father that begot them, they are Children of Wrath, until their Father or Mother Believe; and then, (until they like *Cain*, *Ishmael* and *Esau*, by their own Actual Sins prove Wicked:) If they abide Faithful, with *Abel* and *Isaac*, they are to be esteemed a Holy Seed, Gods Children, as aforesaid from the Birth; so that the Promise of Remission of Sins in the Covenant of Grace belongeth to them, and therefore have Right to the Sign of Remission of Sins, Water-Baptism to be Administred on them by Free Grace: So that if the Argument were rightly stated, there is nothing less than the Pardon of Sins by the Merits of Christ, can give any Soul Young or Old, right to have Water-Baptism Administred on them. But if, as *B. Keach* saith, *Nothing less than Profession of Faith and Repentance, can give any Soul, Young or Old, right to have Water-*

Water-Baptism Administred on them. Then how near a kin is the Faith of the Anabaptists, in this thing about Water-Baptism, to the Romish Clergy; for whereas the one say, *Profession of Faith giveth right*; The other, *The Fathers have Decreed in the Council of* Trent, *That whosoever shall say, Grace is not conferred by the work done, Let him be Accursed.* Surely that which giveth any Soul Right to have the Sign of Remission of their Sin or Sins Administred on them, is a Grace, a special Grace: But it hath been proved, that Remission of Sins, or washing away of Sins, in the Blood of Christ, is the only thing which giveth any Soul Right to have Water-Baptism Administred on them; and therefore the Right is by Grace and not by Merit, for the Act done by any Mortal Man. *Simon Magus* made an external Profession of Faith and Repentance, for it is said he Believed, *Acts* 8. 13. If that had been that which only gave him Right to be Baptized, he would not have been told he had no Right nor part in that matter; and why, because he was told he was in the Bond of Iniquity; therefore Profession gave him no Right, but was only required of him, because he had been an Actual Sinner; but it is the Remission of Sins giveth Right, as aforesaid, *be Baptized*, not for Profession, but *for Remission of Sins*: So the Right is merited by Christ for all, that the Scripture testifieth he hath bore away their Sin or Sins;

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but Christ is come, who beareth away the Sin of the World, that Infants are guilty of, and we have proved, the Infants of Believers have their Sins pardoned. And this is the only thing which giveth any, young or Old, right to Water-Baptism. So that this Doctrine, that sinful Mans external Act of Profession, or the Godliest Mans external Act of Profession giveth Right to Water-Baptism, is a new Doctrine no where found written in the Book of God: Now if this be the Anabaptists Gospel, That God gave his Son to save Actual Sinners only, and these by their own Act Merit a Right to the Sign of Remission of Sins; and that because Infants cannot Actually profes's Faith and Repent, that they have no Right to the Sign of Remission of their Sins; or is it their Judgment, because their Sin in Infancy is not pardoned; therefore they have no Right to the Sign. And whether doth this Doctrine lead these People, but to conclude either Infants are saved without Christ, or else have no Sin, and so Christ died not for them. If on the other hand they say, that Infants are Sinners, then they cannot be Saved without a Redeemer; if Redeemed, then they have Right to the Sign of the Remission of their Sins, for no other Reason; but because God, for Christ's sake, hath pardoned the Sin of the World charged on Infants: As *John* saith in preparing the way of the Lord in the Salvation of Sinners,

Behold

Behold the Lamb of God, which taketh (or beareth) *away the Sin of the World.*

Again *B. Keach* having asserted the aforesaid Argument to deprive the Infants of Believers, from the Right they have to Water-Baptism, merited by Christ for them, hath formed another Argument, least his former, when tryed by the Golden Reed, Gods Word, *Rev.* 11. 1. with *Rev.* 21. 15. should (as it hath been proved) be insufficient to deprive the Infants of Believers of the Right to have Water-Baptism to be Administred on them: His words are these in his aforesaid Book, *Page* 64. *There is no better way to know who or what manner of Persons our Lord Jesus hath commanded to be Baptized, than to go to the great Commission of our Lord Jesus,* Go teach all Nations, Baptizing them.

Answ. That there is no better way, is granted, when the Commission of the Lord Jesus is rightly understood in his Will and Mind contained therein, which when rightly understood, will agree with the Doctrine contained in the Prophets and Apostles, on which our Faith is to be builded on, Christ Jesus being the chief Corner-stone, *Eph.* 2. 20.

Therefore I desire the Reader to observe these two things: First, In the Commission of the Lord Jesus it is said, *Matt.* 28. 19. *Go ye therefore and teach all Nations, Baptizing them.* It is also said, *Go ye into all the World, and preach*

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the Gospel to every Creature, Mark 16. 15. By every Creature is all Mankind that is called the World, which by the Fall Sin entered into Actual Sinners and their Seed or Infants, as afore proved: To these the Apostle preached the Gospel, as it is written, *The Gospel which ye have heard, and which was preached to every Creature which is under Heaven; whereof I* Paul *am made a Minister,* Col. 1. 23.

Secondly, What this Gospel is, or from whence it was the Apostles were sent, to gather or reap the same they were to teach, seeing, when they were sent, no Gospel was to be found written, but in Scriptures of the Prophets; therefore to this we shall first speak, namely, what the Gospel was, the Apostles were commanded to teach all Nations; it was no other than they found in the Scriptures of the Prophets, as it is written from the words of the Lord Jesus to his Apostles: *I sent you to reap that whereon ye bestowed no labour; other men laboured, and ye are entered into their labour: And herein is that saying true, One soweth, and another reapeth,* John 4. 37, 38.

Now concerning this Gospel the Apostles were commanded to teach, the Apostle *Peter* writeth, saying to the Primitive Christians: *The Prophets have enquired, and searched diligently, who propheſied of the Grace that should come unto you: Searching what, or what manner of time, the Spirit of Christ, that was in them, did signifie, when*

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it testified beforehand the Sufferings of Christ, and the Glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us (mark that) but unto us, *they did Minister* (or serve unto) *the things which are now reported unto you, by them that have preached the Gospel unto you, with the Holy Ghost sent down from Heaven; which things the Angels desire to look into,* 1 Pet. 1. 10, 11, 12.

Likewise the Apostle *Paul*, in his Defence before King *Agrippa*, to clear himself of the Charge the Jews laid against him, That he taught other Doctrine for Gospel, than what he found written in the Prophets: His answer was, *Having therefore obtained help of God, I continue unto this day, witnessing both to small and great, saying no other things then those which the Prophets and* Moses *did say should come: That Christ should suffer, and that he should be the first that should rise from the Dead, and should shew light unto the People, and to the Gentiles.* Then *Paul* said to King *Agrippa, Believest thou the Prophets? I know that thou believest. Then* Agrippa *said unto* Paul, *Almost thou perswadest me to be a Christian,* Acts 26. 22, 23, 27, 28. And again, when many Jews at *Rome*, had appointed a day to come to *Paul*'s Lodging, to be informed of his Doctrine or Gospel he taught concerning Jesus; it is written, *To whom he expounded and testified the Kingdom of God, perswading them concerning Jesus, both out of the Law of* Moses, *and out of the Prophets, from morning till evening,*

Acts

Acts 28. 23. The Lord Jesus himself likewise proved what he taught concerning himself, in coming into the World according to the Promise to *Adam*, proving himself to be the Womans Seed, God manifested in the Flesh by the Prophets, *Beginning at* Moses, *and all the Prophets, he expounded unto them in all the Scriptures, the things concerning himself*, Luke 24. 27. So that hence it is, that the Gospel or glad Tidings of Christ our Saviour, the Apostles were sent to reap their Doctrine they preached from the Scriptures of the Prophets, as the Apostle *Paul* saith, the Gospel they taught, *is made manifest by the Scriptures of the Prophets, according to the Commandment of the everlasting God, made known to all Nations for the obedience of Faith*, Rom. 16. 26. As in the Commission, saying, *Go ye therefore and teach all Nations, Baptizing them*, Matt. 28. 19.

So then Christ sent his Disciples and Apostles, and the Jews, to search the Scriptures, to wit, of the Prophets, to be informed of the glad Tidings promised them concerning the Messiah they looked for; as it is written, *Search the Scriptures, for in them ye think to have eternal Life, and they are they which testifie of me*, John 5. 39. For Christ in the Promise was the good Tidings of great Joy, preached by the Angel, *Luke* 2. 10, 11, 12, 13, 14. according to the Scriptures of the Prophets, *Isaiah* 9. 6. *Micah* 5. 2.

Seeing it hath been proved what the Gospel is, and from whence the Apostles reaped it; namely,

namely, out of the Scriptures of the Prophets; and that the Angel, upon the Birth of Christ, preached glad Tidings of a Saviour, out of the Scripture of the Prophets, *Luke* 2. 10,11,12. also Christ himself, and his Apostles, taught us no other glad Tidings than is written in the Prophets aforesaid. It is therefore desired, and required, of the Anabaptists, to shew us out of any part of the Scriptures of the Prophets, where they prove that Gospel to be written, that preacheth glad Tidings to Actual Sinners, and not a like glad Tidings to their Infants in Infancy, who as we have proved, are Sinners by original Corruption, derived from Father to Children; and if dying in Infancy cannot be saved, if there be no Promise or glad Tidings of Salvation for them in the Gospel in Infancy, commanded to be preached to all Nations, that is, to every Creature of Mankind; unless they will at once affirm and prove, that Infants are no part of Mankind that the Gospel is to be preached unto, with their Parents, under the name of every Creature, *Col.* 1. 23.

To the second thing to be considered in the Commission of our Lord Jesus, who came to save Sinners, yea Sinners of two sorts as afore proved, the Fathers with their Infants; and that these are the Persons every Nation consisteth of, is thus proved: If that the Scripture may be allowed to expound its own Sense in every Article of Faith, as in lesser matters,

therefore we read, that after the Flood were only left alive *Noah* and his Family, among which *Noah* had three Sons, *Shem, Ham and Japheth, and unto these were born Sons after the Flood*: And *by these were the Isles of the Gentiles divided in their Lands; every one after his tongue, after their Families, in their Nations,* Gen. 10. 1,5. *These are the Families of the Sons of* Noah, *after their Generations, in their Nations; and by these were the Nations divided after the Flood,* ver. 32. By which it appeareth that every Nation consisteth of Families after their Generations, that is, the Father and Mother with their Children, the two sort of Sinners Sin entered into by the Fall of *Adam* as aforesaid: And likewise as aforesaid Christ was proclaimed when come according to the Gospel preached to *Adam* and to *Abraham,* that in Christ *all the Families of the Earth shall be Blessed,* Gen. 12. 3. namely with the Pardon of Sins; so Christ came to take away the Sins of the World by Families, because he came to save that which was lost, *Luke* 18.11. but Mankind was lost by Families, *Rom.* 5. 12. as afore shewed. Now whereas *Moses* writeth, concerning the Gospel preached to *Abraham,* saying, that in his Seed Christ, *all the Families of the Earth shall be Blessed,* Gen. 12. 3. The Apostle *Peter* preaching that Gospel-Promise to the Nation of the Jews, in his first Sermon applied the Promise in the Blessing to the Father and Mother with their Children, saying,

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The Promise is to you and unto your Children, Acts 2. 39. And in his second Sermon, expoundeth the word all Families, written by *Moses*, to be *Kindreds of the Earth shall be Blessed*, Acts 3 25. The Apostle *Paul* expoundeth the word *Families* by *Moses*, *Kindreds* by *Peter*, to mean *Nations*, even Men, Women and their Infants; and these are the Persons, which, by Christs Commission, are to be Taught and Baptized, *Gen.* 12. 3. *Gal.* 3. 8.

Now, as to the manner the Actual Sinners must be taught, and they must actually confess and forsake their Sins, because they had actually sinned, before they may be Baptized; and when the Parent believed, then *Peter* applied the Gospel-Promise to the Believers and their Infants or Children as aforesaid, *Acts* 2. 39. So then a Man's Family under the Promise, are his Children in Non-age (other of their Children, if they have any that have actually sinned, as have their Parents, must actually repent and believe before Baptized) but the Infants in Non-age must be Baptized when their Parents are Baptized, because their Sin charged on them, is by original Corruption derived to them, pardoned with them, as *Adam*'s Children and *Abraham*'s, and all Believing *Jews* and *Gentiles* Children in all Ages were, else Children dying in Infancy, could not be saved by the revealed Will of God, because they are *by Nature Children of Wrath*, Eph. 2. 3.

Now this is Gods way in his word, that as Families, Kindreds, Nations, are one and the same, and as a Mans Children are his Family under the Promise in the Gospel, and a Mans neareſt Kindred under the Promiſe are his Children, and that every Family is a little Nation, as we ſee before of *Noah*'s three Sons, the Iſles of the Gentiles were divided, every one after their Families in their Nations; ſo when a Believer and his Children are joyned to the Lord, called a Family or Kindred, a little Nation is joyned to the Lord; as *Judah* when they came up out of *Babylon* by Families, were joyned to the Lord, *Jer.* 50. 5. as before all *Iſrael* were joyned to the Lord by Families in the Wilderneſs, *Deut.* 29. 10, 11, 12, 13. The Father and Mother with their Infants, a Holy Nation; for ſaith the Prophet, meaning many Families, little Nations were joyned to the Lord in that day; as it is written, *many Nations ſhall be joyned to the Lord in that day, and they ſhall be my People, Zach.* 2. 11. as *Iſrael* were Gods People by Families, and ſo, many Families in Covenant with the Lord, make one Holy Nation both of old and now; as by *Exod.* 19. 6. with 1 *Peter* 2. 9. is proved, how God calleth his People by Families, ſome out of every Nation, as it is written, *Thou haſt redeemed us to God by thy blood; out of every Kindred, Tongue, People and Nation*, Rev. 5. 9. But Nations, as the whole People in *England*, *France*,

France, Spain, Holland, or other Nations, never was yet heard of to be all Converts in one day; or such a Nation to be joyned to the Lord, every individual Person, in one day; but *Israel*, as many Families, was joyned to the Lord in one day; being actual Believers and their Seed; so were they a Holy Nation in a Holy Covenant, *Dan.* 11. 28, 30. a Nation in the midst of a Nation or Nations about them; to whom, saith the Lord, in respect of their Faith, Worship and Marriages, they *shall not be reckoned among the Nations*, Numb. 23. 9. So now as every Gospel Church consisting of Families, as the Churches of God in all Ages did, are as distinct Bodies, Holy Nations, yet considered as under one chief Shepherd Christ, they are but one Fold, one Nation or Brotherhood, 1 *Pet.* 2. 17. in all the World, called, The Family of Heaven and Earth, *Eph.* 3. 15. over whom Christ is King, King of Saints, *Rev.* 15. 3. as in civil States, earthly Kings are called Kings, or *King of Nations*, Gen. 14. 1. unto whom both Believers as well as others, are to obey them in Civil things in the Lord, as Christ himself paid them Tribute; by which example, as in other Duties, all Christians are commanded by the Apostles to obey, *Rom.* 13. Now to Nations consisting of Families of Unbelievers, the Apostles were sent by Christ to preach the glad Tidings to

Families and Kindreds, *Rev.* 14. 6. Therefore whosoever shall preach any other Gospel than is found in the Prophets, sent to be preached to Families, preacheth not the Gospel of Christ, but another not found in the Prophets. And therefore how dare any Man preach such a Doctrine for Gospel, that is not written in the Prophets, that Adult Persons only have the Promise of the Pardon of their Sins, and are saved by Christ, and not their Infants with them; when as the Angel, sent to *Cornelius*, durst not deliver any such Message as the Anabaptist Doctrine is, that he should send for *Peter*, to tell him words whereby he (that had been an Actual Sinner) should be saved only, and not his House, his Child or Children in Non-age with him, who were Sinners, Children of Wrath by original Sin derived from Fathers to Children; but the Message from God by the Angel, was, according to the Gospel contained in the Prophets, in Christ, Families or Kindreds shall be Blessed, as aforesaid. Therefore *send for* Peter, *and he shall tell thee words whereby thou shalt be saved, and thy House*; as anon shall by Scripture evidence be proved, that a Mans House are his Children, his near Kindred, who are not Sinners in Infancy by their own act, but Sinners, as aforesaid, by original Corruption, derived from Father to Child, by the Fall in the first *Adam*, and are therefore by Grace saved from Wrath to come by Christ the second *Adam*,

Adam, the Sheepherd of his Sheep, who hath in his Fold, bought with his pretious Blood, Lambs as well as Sheep, Infants as well as their Parents. As was foretold by the Prophet when he should come; his fore-runner *John* should proclaim that Christ, who was born a Lamb, a Sacrifice, a Saviour, should like himself be a Sheepherd, most compassionate to all his Redeemed, as it is written, *He shall feed his Flock like a Sheepherd, he shall gather the Lambs with his Arm, and carry them in his Bosom*, Isaiah 40. 11.

This did Christ when he was on Earth, took Infants, Lambs of his Fold, of his Kingdom, in his Arms, or in his Bosom, and Blessed them, *Mark* 10. 13,14,15,16. for by the word Bosom, is signified one near him Beloved; as *John* by that Sign leaning on Christs Breast or Bosom, *John* 13. 23. was said to be the Disciple whom *Jesus* loved: And whether was poor *Lazarus* carried by the Angels, but into *Abraham*'s Bosom, as one dearly Beloved of his Father; so Christ was by that word Bosom, manifested as one most dearly Beloved of his Father, *John* 1. 18.

But now the Anabaptists by their new-found Gospel, would perswade, that in Christ's Fold, he hath no Lambs, but all Sheep: Adult Persons, such a Fold was never heard of in Holy Scripture to be the Fold of Christ; nor from the borrowed Metaphor of Sheepherds with their Folds on Earth. So that this Doctrine

of the Anabaptists is against the very order in things Natural, and so in things Spiritual; that a Sheepherds Flock should have no Lambs among them; but we shall, by Gods help, prove Christs Fold, his Church on Earth, in all Ages, had Lambs in that Fold, as well as Sheep, called a Mans House, Children, or Lambs of the Sheep, Men and Women: Gods Holy Flock *are Men*, Ezek. 34. 3. such as Fell in *Adam*, and were Restored in Christ, *Rom.* 5. 18.

And that a Mans Child or Children are his House, saved with him, according to the Gospel preached unto *Abraham*, that in Christ his Seed, *all the Families of the Earth shall be Blessed*; and that every Nation to whom the Gospel is sent to be preached, consisteth of Families or *Kindreds*, *Rev.* 14. 6. *Acts* 3. 25. as first concerning the Nation of the Jews, in the Scriptures of the Prophets, Children are there called a Mans House, and so in the New Testament; we therefore are most certainly right in understanding of Scripture Terms or Phrases, in the true meaning thereof, according as the Scriptures expound themselves; as for example, that a Mans Child is called a Mans House; when any Man Married in *Israel*, and died without Issue, his next a Kin was to take his Brothers Widow to Wife, and the first born Son was to bear up the Name of the Deceased, but if he refused to take his Brothers Widow to Wife, *Then shall his Brethers Wife, in the presence of the Elders, loose his*

his Shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto the man, that will not build up his Brothers House, Deut. 25. 5. to 9. And thus *Ruth* did to her deceased Husbands next a kin, that refused to build up his Brothers House, but when *Boaz* took her to Wife, the Elders Prayer was, *The Lord make this Woman like* Rachel *and* Leah, *which two did build the House of* Israel, *Ruth* 4. 11, 12. that is, by bearing Children unto *Jacob*, here we see a Child or Children are a Mans House, by Scripture Explanation: Likewise the Widow of *Sarephtha's* Son is called *her House*, see 1 *Kings* 17. 9. to 15. and when God promised to make the Barren Woman Fruitful, it is written, *He maketh a barren Woman to dwell in an House*; that is, *to be a joyful Mother of Children*, Psalm 113. 9. To this truth that a Mans Child or Children are his House, the Doctrine of the Apostle agreeth with the Doctrine of the Prophets, for when the Apostle *Paul*, in shewing the Qualifications of one to be called into the Office of a Bishop or Pastor of a Congregation in the Church of God, it is written, 1 *Tim.* 3. 4, 5. *He must be one that ruleth his House well*, (the House being explained in the next words) *having his Children in subjection*; the reason is given, *For if a man know not how to rule his own House* (his Children) *how shall he take care of the Church* (or House) of Gods Children Young or Old. To confirm this Truth, that Children are a

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Mans House under the Promise of Remission of Sins, and so of Salvation by Christ, according to the Gospel preached to *Abraham* in Christ, all Families of the Earth shall be Blessed; Christ said to *Zacheus* (when he confessed his Faith and repented) *This day is Salvation come to this House* (Luke 19. 9.) *or Children.*

For this reason, although he was in all likelihood a Gentile, yet because he had the Faith of *Abraham*, therefore he was his Son, believing as *Abraham* did, that God was a God not only to him when he actually believed as *Abraham* did, but a God unto his Seed, in that Salvation was come to his House, his Children with him; therefore to whom the Gospel is by the command of Christ to be preached unto, and the Promises applied to them, *go teach all Nations*, these are they by *B. Keach*'s own grant, that our Lord Jesus hath commanded to be Baptized; as it is written in the great Commission, *Go teach all Nations,(Families or Kindreds of the Earth) Baptizing them,* &c.

Again, seeing *Lydia* and *Stephanus* were Baptized, and their Households (*Acts* 16. 15. 1 *Cor.* 1. 16.) if the Scriptures of the Prophets do expound to us, That a Man and Womans Household were their little ones, their Sons and Daughters; then we hope none can deny, but that the Believers and their Children were Baptized; for the proof whereof, we read how *David* and his Men dwelt with *Achish* at *Gath*,

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every Man and his Houshold, 1 Sam. 27. 3. but in process of time, while *David* and his Men were absent from their Families, their Wives and Children were taken Prisoners; so that as it is written, *Every Man lamented for their Sons and Daughters*, 1 Sam. 30. 6. Thus what before were called their Households in 1 *Sam.* 27. 3. are explained to be their Sons and Daughters.

Again it is written, *Jacob* went down into *Egypt, Every Man and his Houshold*, Exod. 1. 1. the Father and Mother, with their Children, concerning whom, *Joseph* said unto his Father and Brethren, *I will nourish you and your Households*, *Gen.* 45. 11. which is expounded, *I will nourish you, and your little ones*, called their little ones in *Gen.* 46. 5. and 50. 21. Now if Men will not believe the Spirit of God, his own expounding his own word, to be sufficient ground of Faith to believe, that the Household is the Children or little ones of his People; there is no credit to be given to such Teachers, or People in Matters of Faith; but the Spirit of God hath expounded the Households to be Children; therefore all that will take Gods word for their warrant, may answer themselves, That the Apostles Baptized Children, or little ones of Believers, when they Baptized Believers and their Households.

If the Anabaptists will not believe this, let them shew better, or more clear proof for any thing, as an Article of their Faith, which they believe,

believe, making the Scriptures of the Prophets and Apostles, agree in one harmony together. But if any shall object, that Servants are included in the word Houshold, on purpose to cavil at the Right Infants of Believers have to Water-Baptism. The Answer is to them, such need to be taught, rather than to be accounted Teachers that can no better distinguish between a Son, a Child, and a Servant; the very light of Nature might convince them, that great is the difference between a Son and a Servant; a Mans Son is his very next a Kin (*Gen.* 12. 1. with *Gen.* 43. 7. *Gen.* 15. 4. and 21. 10. *Gal.* 4. 7.) Heir to his Father, beareth his Fathers name, a Master to his Fathers Servants: As for example, when *Abraham* sent his Servant to take a Wife for his Son *Isaac*, in their return, *Rebecca* seeing a Man coming in the Field to meet them, she asked the Servant, who that Man was; he said, it was his Master, to wit, *Isaac*, *Gen.*24.65.

Again, the Prodigal Son, when returning to humble himself to his Father, said, Father, not Master, but *Father, I have sinned against Heaven, and before thee; I am no more worthy to be called thy Son, make me as one of thy hired Servants*, Luke 15. 18. Now by all this we see a Servant is inferior to a Son; therefore when the Angel said to *Cornelius*, Send for *Peter*; he called two of his Hired or Houshold Servants (*Acts.*10.7.) these were not the House, but Servants to the House,

House, but a Son abideth in the House, because he beareth the Name of the House for ever, or for Life: So then, if a Servant were equal with a Son, an Heir, or to bear up the Mans Name, doubtless *Absalom*, who had no Son to bear up his Name, therefore he erected a Pillar, (2 *Sam.* 18. 18.) which he needed not to have done, if a Servant had been equal with a Son, to have borne up his Name, as a Son doth his Fathers Name. And who were they that were called the House of *Israel*, the House of *Aaron*, but their Children, and not their Servants. Thus we see none are properly a Mans House, or Houshold, but a Mans Children: So *Leah* and *Rachel*, as aforesaid, are said to build the House of *Jacob* or *Israel*, by bearing Children in the Covenant, Heirs with *Isaac* in Infancy of the Promises in Christ, until they, with *Ishmael*, for Sin be disherited, and become Servants with the Bond-womans Son.

Obj. Another pretended Plea is, say the Anabaptists, *Shew us a Child by name that was Baptized.*

Answ. It was the way of Christ to some, to answer a Question by a Question; we say to them, shew us a Woman by name, that received the Lords Supper. They will answer, it is evident that Disciples did break Bread at the Lords Supper, and Women are called in Scripture Disciples; therefore here is sufficient ground to believe, that Women did partake of the

the Lords Supper. It is granted, a Scripture Consequence is good Proof, that it is to be believed, even in an Article of Faith. Now then, we read that Infants at eight days old, with their Parents, are called Disciples in Scripture, as it is written, *Acts* 15. 10. when circumcised, *Why therefore tempt ye God, to put a Yoke upon the Disciples neck, which neither our Fathers nor we were able to bear.* This answer was made by the Apostle, when the Jews that Believed, taught, that unless the Gentiles and their Children were Circumcised, *they could not be saved*; here Infants, with their Parents, are called *Disciples.* So then we read, that Disciples were Baptized, Infants being by the Spirit of God called *Disciples*: We have grounded reason to believe, that Infants were Baptized, by the Anabaptists own grant, proportionably to their own Plea aforesaid in the Objection.

And that Infants of Believers have right to Water-Baptism, is most certain, because Christ hath taken away their Sin; as *John* saith, *Behold the Lamb of God, which taketh away the Sin of the World:* So is Salvation come to them as to their Parent, when he the Father actually Believeth; as Christ said to *Zacheus* (*Luke* 19. 9.) when he believed, *This day is Salvation come to this House, for as much as he is a Son of* Abraham, having the Faith of *Abraham*, believing as *Abraham* did, that God was a God to him, and unto his Family or Seed, his Children; and they that have

have not this Faith, have not the Faith of *Abraham*, so are not *Abraham*'s Seed; and if not Children of *Abraham*, they are not of Christ; for it is written, *Gal.* 3. 29. *If ye be Christs, then are ye* Abraham's *Seed, and Heirs according to promise.* So the Children of the Promise are accounted for the Seed; but the Believer, and his Child or Children, are Children of the Promise; for so is the Doctrine of the Prophets, taught by the Apostles to the Believers and their Seed, *Acts* 2. 39. *For the promise is to you, and unto your Children*; from that word written, *Ye are the Blessed of the Lord, and your Off-spring* (or Buds) *with you, Children of the Covenant God made with their Fathers,* Isaiah 65. 23. Acts 3. 25. Moreover the truth of this is confirmed by the Babes of Christs Kingdom, who together with their Parents, wellcomed the Lord Christ, their Saviour into his Kingdom, acknowledging Christ to be their Saviour; so that the Children, *Crying in the Temple,* Hosanna *to the Son of* David, *Matt.* 21. 15. that is, *O Lord Save,* or, *Give Salvation O Lord*: And this was a trouble to such Men, then carnal Christians, that expected they should be accepted for the external act done, who knew not the way of the working of the Spirit of Christ in the Infants of his Kingdom. But Christ defendeth their Fact, by the Scriptures of the Prophets, and said unto them that were sore displeased, when they said to Christ, *Heareſt thou what these* (to wit, the Children)

dren) *say*? And Jesus said unto them, *Yea, have ye never read* (Psalm 8. 2. Matt. 21. 15, 16.) *out of the Mouths of Babes and Sucklings thou hast perfected praise.*

Forasmuch as the Lord hath said, concerning these Infants of his Covenant; *And this is my Covenant with them* (Isa. 59. 21.) *my Spirit that is upon thee, my words which I have put in thy mouth, shall not depart out of the mouth of thy Seed, nor out of the mouth of thy Seeds Seed, saith the Lord, from hence forth and for ever.* Thus Gods Promise is, *I will pour my Spirit upon thy Seed, and my Blessing upon thine Off-spring*, Isaiah 44. 3. Which was here made manifest, to the Amazement of natural Professors. Thus we see that the Fruit of Faith in Children appeareth in time, in due season, when God requireth Fruit of them, as Plants in his Vineyard come forth, saying, *But thou hast took me out of the Womb, thou didst make me hope when I was upon my Mothers Breast, I was cast upon thee from the Womb; Thou art my God from my Mothers Belly*, Psalm 22. 9, 10. Thus the Lord Sanctifieth his from the Womb, *Jer.* 1. 5. and as it is written, *The Babe leaped in the Womb for joy*, Luke 1. 41, 42, 44. when the Mother was affected with Spiritual Joy; of such the Lord saith, *Hear, O Jacob, and all the Remnant of the House of* Israel, *which are born by me from the Belly, which are carried from the Womb even to your old Age*, Isaiah 46. 3. these by vertue of the Promise to the Father and Child say,

my

my Fathers God, and I will exalt him, Exod. 15. 2. So that the Subjects of his Kingdom are *Young Men and Maids, and Old Men and Babes*, Psalm 148. 12, 13. are all called upon *to Praise the Lord* in due season; as Christ aforesaid, *out of the mouth of Babes thou hast perfected thy praise.* Now then, as Infants were a part of the Subjects of the Kingdom of *David*, and that the Infants were a part of the Honour of his Kingdom, as *Solomon* said, *In the multitude of People is the Kings Honour*, Prov. 14. 28. Then for the Honour of the Lord Jesus, whom *David* figured in his Kingdom; as it is written, *They shall hang on him* (to wit, on Christ) *all the glory of his Fathers house, the Off-spring, and the Issue, all Vessels of small quantity, from the Vessels of Cups, even to all the Vessels of Flagons*, Isaiah 22. 24. which Vessels great and small, are Saints Young and Old, Believers and their little ones, *A chosen Generation, a Holy Nation*, Exod. 19. 5, 6. 1 Pet. 2. 9. every Vessel great and small, *Sanctified and made meet for the Masters use*, 2 Tim. 2. 21. as we see by the Children in the Temple, for out of their Mouth the Lord perfected his Praise, crying *Hosannah* to Christ their Saviour.

These things throughly weighed, what a wicked Principle are these Men of, that deny Infants the Sign of the Remission of Sins, Water-Baptism, and utterly reject them from being visible Members of the Church of God, or Subjects of Christs Kingdom; and so deprive

the Lord Jesus of at least a third part of the Subjects of his Kingdom; robbing him of his Honor, as aforesaid, the multitude of People, is the Kings Honor; which Honor they will not allow Christ, but exempting them out of the Covenant of Grace in Infancy, to be ranked among the Infants of the vilest of Men, Turks and Pagans: For what saith the Scripture concerning such as are without, that is, without Gods Covenant, *Rev.* 22. 14, 15. they are reckoned among *Dogs*, *Sorcerers and Whoremongers, and Idolaters, and whosoever loveth and maketh a Lye.* And this is the State the Anabaptists reckon their own Children in; and if dying in Infancy, they in their own judgment, as aforesaid, must perish to all Eternity; O horrible Principle! for there is no middle way of Purgatory, either the Children of Believers are in the Covenant of the Gospel or out; if within, as hath been proved, they are Blessed and Happy, dying in Infancy, *For Blessed are the Dead that dye in the Lord,* Rev. 14. 13. that is, in his Covenant. If, as the Anabaptists say, without the Covenant, then under the Curse, *Cursed Children*, without God in the World. So that it is a Spiritual Cheat, as aforesaid, to say, to blind the Eyes of the People that hear them, that the State of Infants is secret; the contrary hath been evidently proved, by these and like Scriptures, *Rom.* 5. 12. *Eph.* 2. 3. *Deut.* 29. 29.

Again,

Again, that which blindeth these People that they cannot see the Kingdom of God, and so do not know the Subjects of the same, is because they reason carnally against Infants thus, that because many of the Children of Believers fall away, and become Profane; therefore say they, they have no right in Infancy to Water-Baptism. If these Men would look back in and among themselves, and see how many of them whom they re-baptize by Dipping, do fall away to deny that to be any Baptism at all; as how many of them turn Quakers, who deny Water-Baptism as well as the Lords-Supper, not now to be externally Administred, and so no Gospel Ordinances: They might for shame be silent from such vain Objections against the Baptizing of Infants, until they could enter into the Secret Council of God, to know who among them, should renounce their way, and turn to another, and who would not.

Again, another Objection they make to deprive the Infants of Believers from their Right to Water-Baptism, *That Christ was Baptized at Thirty Years of Age, therefore none but Men and Women of Years are to be Baptized.*

Answ. This is as Carnal a Plea as the former, for herein they still bewray their Ignorance, knowing not the reason why Christ was not Baptized until he was Thirty years of Age, for as God is a God of order, so Christ, as Man, kept order in all things he did: So that as he

came to fulfil all Righteousness for Believers and their Infants, waited for one foretold of by the Prophet *Isaiah*, to begin that work which was to continue for a Gospel-Ordinance; as it is written, *The Voice of him that crieth in the Wilderness, Prepare ye the way of the Lord, make straight in the Desert a High-way for our God*, Isaiah 40. 3. Matt. 3. 12. Now although Christ was God, yet was he also Man, and so waited for a Ministerial Officer to begin so great an Ordinance, a Gospel-Ordinance, to remain as a Sign of Justification by Christs Righteousness in the Remission of the Sins of the Believers and their Infants, whose Sin or Sins he had bore away in Promise, and was now come in Act to bare away in Person their Sins, as a Lamb slain in the determinated Council of God before the World was.

Therefore *John* being the Son of a Priest, might not begin his Ministerial Office according to the Law (not then abolished) until he was Thirty years of Age, *Numb.* 4. 3. The Lord Jesus (as Man being but Six Months younger) was Baptized so soon as *John* began his Ministry; and this was the reason why Christ was not Baptized until he was about Thirty years old. So that this Plea from Christs being not Baptized until he was a Man grown, is Insufficient to prove that Infants are not to be Baptized: thus we see what Windings and Turnings, by any Colour or vain Deceit, these People lye in

wait

wait to deceive by, who turn away their Ears from the Truth, and be turned unto Fables, 2 *Tim.* 4. 4.

Another Pretence is, they plead the order of words, *go Teach and Baptize*; so that from hence by carnal Reason, without respect to the Analogy of Faith, according to the Doctrine of Baptism, they infer, That no one is to be Baptized until he is capable to understand Doctrine. If the order of words would satisfie these People, we read, John *did baptize in the Wilderness, and preached the Baptism of Repentance for the Remission of sins*, Mark 1. 4. Here by this Scripture we see the order of words runneth, John *Baptized and Taught*; as elsewhere it is written, *Go Teach and Baptize*. To contend about words we are forbidden, but commanded to contend for the Faith once given to the Saints. Then for a ready way to understand the order of words in this matter, we must begin at the Root, the Figure, or Forerunner of Water-Baptism, namely, Circumcision; the one coming in room of the other, as they both signified one and the same Benefit to Believers, and their Seed in Christ, who was Baptized and Circumcised for us; in the one, to fulfil all Righteousness, imputing his Righteousness to Believers and their Infants, as by that Sign Washing away their Sins in his Blood; the other in disburdening them of their Sins; as by *Col.* 2. 11, 12. is proved, *Matt.* 3. 15. *Rom.* 1. 5.

Therefore, as afore shewed, of all Actual Sinners, Actual Repentance and Confession of Faith God required, before they might be Circumcised; for *Abraham* and the Proselyte Gentiles, first by the word were called to Repent, God having given them also Faith to believe in Christ, who was yesterday and to day, and the same for ever; no other name given under Heaven, that ever any Soul can be saved by, from Wrath to come: Now when such had Actually sinned and repented, and believed, then were they Circumcised, as a Seal set on them of the Righteousness of their Faith in Christ, who by his Circumcision, when come in the Flesh, should disburden them of their Sins, as afore proved by *Col.* 2. 11, 12. with *Rom.* 4. 11. and because it was the pleasure of God, that as Infants are Sinners not by their own Act, but by the Actual Sin of *Adam*, and so by original Corruption still derived from Father to Children, therefore as the Free Grace of God was, in the Gospel, preached to *Adam* and *Abraham*, That Christ came to take away the Sin of the World, as afore proved, Infants were guilty of; and *Rom.* 5. 12. Christ having bore away the Sin from Infants when the Sin of their Parents was bore away, is the reason that the Infants of old were Circumcised without Actual Confession of Faith and Repentance, and after were commanded to be taught.

Then

Then by the order of words, some as Actual Sinners were first to be taught, before either Circumcised or Baptized; and others their Seed in Infancy, as for the reasons afore given, first Circumcised and after Taught, as now Baptized and after Taught, *Deut* 3.12,13. *Eph.*6.4.

And thus we see the order of words are reconciled, that *John* is said to Baptize in the Wilderness, and preach the Baptism of Repentance; and the Apostles preached Repentance and after Baptized: So that there is no warrant to keep Infants from Water-Baptism until they repent. Thus the Anabaptists Doctrine is not of God, but a Point of their natural Faith: Seeing then it is clear, that as Infants were first accepted into the Covenant of Grace in Christ, with their Believing Parents, and then Circumcised, as by *Deut.* 29. is proved, that first the Parents with their Little ones, entered Covenant with the Lord, even the same Covenant made with *Abraham*, *Isaac* and *Jacob*, v.13. and afterwards were Circumcised at *Gilgall* (*Joshua* 5.3.) by *Joshua*, who was a Circumcised Person of them that came out of *Egypt*; and then the Children were taught what God had done for them, and what he did require of them as they grew up, *Gen.* 18.19. *Deut.* 6.7. and 11.19. *Prov.* 22.6. So that the Infants then born, when God accepted them with their Parents into the Covenant of Grace with himself; as also the Infants after born, their

Parents were to bring with them; in the Feast of Tabernacles, as it is written, *Gather the People together, Men and Women, and Children, and thy Strangers that is within thy Gates* (joyned with *Israel* in Covenant with the Lord, *Deut.* 29. 10, 11, 12, 13.) *that they may hear, and that they may learn, and fear the Lord your God; and that their Children which have not known any thing, may hear and learn to serve the Lord your God,* Deut. 31. 11, 12, 13.

Even so are Parents now to bring their Children with them to the Congregation, to hear the Law of God opened and explained, though as yet they may not have known any thing, as it is written, *Ye Fathers bring up your Children in the Nurture and Admonition of the Lord,* Eph. 6. 4. *For whatsoever things were written afore-time, were written for our* (the whole Church of Gods) *Learning, That they, through Patience and Comforts of the Scriptures, might have hope,* for them and their Children, *Rom.* 15. 4. as saith the Prophet, *Who should arise and declare them to their Children, that they might set their hope in God, and not forget the works of God, but keep his Commandments,* Psalm 78. 6, 7.

Now that *Israel* were, with their Children, in the Covenant of Grace, is evident; for if the Believing Gentiles and their Infants, were grafted into the same Olive-Tree, from which the Unbelieving Jews, with their Infants, were broken

broken off; and that when the Unbelieving Jews, as the Apostle teacheth, shall, by Grace, be Grafted in again to (what) but their own Olive-tree, *Rom.* 11. 24. that is, into Christ, by the Covenant of Grace, from whence they were broken off, by not believing Christ in the Promise, when come to be their Saviour, as Christ said to the Jews, *If ye believe not that I am he* (to wit, the Seed of the Woman promised) *ye shall die in your sins*, John 8. 24. but *Peter* in his first and second Sermons to these Jews broken off from the visible Covenant of Grace in Christ, know, if they were of the Election, they should yet obtain Mercy; so shall they, with their Infants, be received of God in Christ. See *Rom.* 11. 7. for saith the Apostle to the Jews (upon their being pricked in their Hearts, and their imbracing of Christ for their Saviour) *The Promise is unto you and unto your Children*, Acts 2. 39. *Ye are the Children of the Prophets, and of the Covenant God made with our Fathers, saying unto* Abraham, *and in thy Seed shall all the Kindreds of the Earth be Blessed, unto you first, God having raised up his Son Jesus, sent him to bless you, in turning away every one of you from his Iniquities*, Acts 3. 25, 26.

Here we see God hath not cast away the Infants of his People, but as by Unbelief some of the Jews were broken off, and their Infants with them; so when such Actual Sinners believed, they and their Infants were grafted into the

the True Olive Christ, by the Covenant of Grace again; and hereupon was that Gospel-Promise fulfilled, as it is written, *I will multiply them, and they shall not be few; I will also glorifie them, and they shall not be small: Their Children also shall be as afore-time, and their Congregation shall be established before me, and I will punish all that oppress them,* Jer. 30. 19, 20.

Thus God ever had great esteem of the Lambs of his Fold, as appeareth in a day of Sore Calamity, when the Lord called for a Fast, who but the Infants must be Assembled with their Parents; as it is written, *Blow the Trumpets in* Sion, *sanctifie a Fast, call a Solemn Assembly, gather the People, Sanctifie the Congregation, Assemble the Elders, gather the Children and those that suck the Breast.* Then saith the Lord, *Let the Priest say, Spare thy People, O Lord, and give not thy Heritage to reproach.* (Here we see Gods People are Men, Women and their Sucklings and Little ones, the Heritage of the Lord their God,) *Joel* 2. 15, 16, 17. Will not these Anabaptists say, what Sense had Sucking Infants in that work to seek the Lord? As much Sense as God required of them; but because they were his Redeemed ones, with their Parents unto whom the Promises did belong, therefore they were comprehended within the Benefit of the Promise, in the Church of God, being a part of the Lords People, *O Spare thy People, O Lord*; and God was their God, not by any other way but by the

the Covenant of Grace in Christ, who taketh away their Sin from them, the Sin of the World, *Rom.* 5. 16.

Again, in a like day of Fast, when the Heathens came to invade the Land, King *Jehoshaphat* proclaimed a Fast throughout all *Judah*, as it is written, *all* Judah *gathered themselves together to ask help of the Lord*; now all *Judah* were Men and Women and their Little ones; as it is written, *And all* Judah *stood before the Lord with their little ones, their Wives and their Children*, 2 *Chron.* 20. 4, 13. Thus Children, with their Parents, the Lord calleth for them in his Service, that as Christ is a Mediator for them, so they are included in the Prayers of the Church as they are a part of the same. Now let these Men shew, when Infants of Believing Parents were shut out from the Covenant of Grace, before they, with *Cain*, *Ishmael* and *Esau*, by their own Actual Sins, made a Separation between the Lord and them, while their Parents were stedfast with the Lord in his Covenant which they were bound to keep with: *Their Children, that the Generations to come might know them, even the Children that should be born, who should arise and declare them to their Children, that they might set their hope in God, and not forget the works of God, but keep his Commandments*, *Psalm* 78. 6, 7.

Now with what Face can the Anabaptists say, The State of all Infants is Secret; what word

word have they for it? no word of God, but like Men relying on the word of Mortal Men, as *B. Keach* doth, on his Author Dr. *Taylor*, who saith, God may have many ways to magnifie his Grace through Jesus Christ, to them which we know not of; to which he addeth, *And what have you to do with the Secrets of God? who made you one of his Privy-Council?* Gold Refined, *page* 143.

Answ. Paul was one of Christ's Privy-Council, and he telleth us the State of Infants is not Secret, for by Nature they are all Children of Wrath, all sinned in *Adam*, and so are under Death and Condemnation: Is this Secret? the Apostle *Peter* telleth us, the Promise of the Gospel belongeth to Believers and their Children; Christ telleth us in answering a question, his Disciples asked him, who was greatest in the Kingdom of Heaven, the Church. Jesus calleth a little Child, such as played in the Streets of *Jerusalem*, *Zech.* 8. 4, 5. and set him in the midst of them, and declared that that Child of his Kingdom was in the State of the Converted, and the Humble and Believing; so that if they were not in like State, they should not enter into the Kingdom of Heaven, *Matt.* 18. 1, 2, 3, 4, 5, 6.

In Derision of all this, whatsoever the Prophet, or Christ in Person, or his Apostles have said, concerning the Happy State of the Infants of his People, *B. Keach* saith, Page 144. *What*

Faith

Faith is in Infants? and therefore in Derision of them, against the very Testimony of Christ, saith, *Is it the Faith of the Church? or is it an imputive Faith, or is it a dogmatical Faith? or is it a Physical, or Metaphysical, or Hyperphisical Faith*, &c.

Answ. Cannot a Child have the beginning of the Seed of Faith in the Bud, unless the Acts of Faith be made manifest? I may answer him with Mr. *Ainsworth*'s words against the Anabaptists, never yet answered by any of them, (Ainsworth's *Censure on a Dialogue of the Anabaptists*, Page 52.) 'How do they reason 'against the Light of Gods Word, and even 'against Nature it self; for if some Brutish 'Person should plead thus, a Man is a Living 'Creature that hath a reasonable Soul; and the 'proper Affections of a Man, as he is a Man, 'are the Faculties of Understanding, of Reasoning, of judging and discerning True and 'False, Good and Evil; of Approving or 'Improving; of Willing or Nilling; of Speaking, Numbering, *&c.* Now let them that 'affirm Infants are born Men, as Christ doth, '*John* 16. 21. prove that Infants do understand, 'do think, remember, judge, discern Good 'and Evil, approve, will speak, *&c.* or else 'they say nothing: Were not such a Disputer 'to be hissed at, who requireth the Actual Use 'and Manifestation of Humane Affections and 'Faculties in Infants, which are in them but 'potentially, and in the Seed and Beginning.

And

'And because they cannot declare these things 'by their Works, therefore he denieth them to 'be of the Generation of Mankind, or born 'Men into the World; or that they have the 'Faculties of Men at all in them any manner 'of way. Even so they reason against the 'Grace of Christ in Infants, his work of Rege-'neration in them, (as Christ saith of the Chil-'dren of his Kingdom, that they are converted, 'humble and believe in him) because they can-'not actually manifest the Effects of Regene-'ration and Fruits of Faith (as did *Timothy* when 'grown up) as in Elder Persons, who by reason 'of Age, have the use of their Senses exercised 'to discern both Good and Evil. And here I 'desire to know, saith Mr. *Ainsworth*, of the 'Anabaptists; First, When they think that 'Children (who in their opinion are born with-'out any Sin) begin to be Sinners? Whether 'at two, three, five or seven Years? And when 'they can justly reprove a Child for Sin? If it 'shew in Word, Deed or Gesture, any thing 'contrary to the Law of God; as if it Swear, 'Curse, Lye, Disobey Parents, take another's 'Goods, be Froward, Angry or the like. Yea, 'let any of them tell (if he can) when he him-'self fell from his Innocency, and became a Sin-'ner, being none before (as they account) by 'what Act of Transgression, of what Com-'mandment? for it is Strange, that an Inno-'cent Man should fall from his Innocency, and

'know

'know not when nor how. Secondly, Whe-
'ther any Child, so soon as it beginneth to be a
'Sinner (an Actual Sinner) hath not a Remedy
'for the Sin by Christ; and so whether it is
'not capable of Repentance, Faith, Regenera-
'tion, *&c.* and consequently of Baptism, (the Sign
'of Remission of Sin;) so soon as it is a Sinner;
'and at what Age any of them have Baptized
'their Children unto Remission of Sins; for
'Parents are commanded to bring up their
'Children in the Nurture and Admonition of
'the Lord, *Eph.* 6. 4. This they cannot do
'aright, unless they know when first they begin
'to Sin, and consequently when they begin to
'Believe; for if they blame a Child for Sin,
'while it is an Innocent, they commit Iniquity.
'If they keep a Child from Christ, and Christian
'Baptism, when it is a Repentant and Believing
'Sinner (which may be so soon as it is a Sinner)
'they wrong most Sinfully, to condemn that
'which Christ justifieth. These things ought
to be considered by all that Fear God.

And therefore before we conclude this Query, I cannot but observe the Folly of the Anabaptists; and in particular *B. Keach*, how he despiseth those that prove by Grounded Reasons from Gods Word, the Right the Infants of Believers have to Water-Baptism, because they shew not a plain Text in the New Testament, in so many literal words, Baptize your Children; as of old, Circumcise your Children.

And

And therefore he chargeth them (*Gold Refined* P. 69.) to reflect upon the Honour, Care and Faithfulness of the Lord Jesus; as if they rendred him less Faithful than *Moses*. For, saith he, *Can any thing reflect more upon the Care Honour and Faithfulness of Christ, &c. than this* If he should neglect to speak out his Mind and Will to us, to be so Careless, that Sorry Man is forced to try his Wits to supply that which is wanting, or defective in his word; and when he hath done all, he leaves it as doubtful as he found it, in the Judgment of Indifferent Men. Did *Moses* deal thus with the Children of *Israel*? No, no; how careful was he to deliver every Law, Statute and Ordinance exactly; and in particular the Passover. So *B. Keach* saith, *Answ.* Methinks this Man, together with the rest of his Brethren, in their late Narrative, *Page* 16, 17. may by their own Ground; wherewith they charge others to reflect upon the Care, Honour and Faithfulness of the Lord Jesus, be moved to look on themselves, in that they are forced to try their Wits for want of so many plain literal words in Christs Testament, Remember to keep Holy the first day of the Week, for the Performance of Religious Worship; as there is in *Moses* Writings, *Remember to keep Holy the Seventh day.*

I say, they may see how, while they in their own Sense charge others to reflect on the Care, Honour and Faithfulness of Christ, they themselves

selves are forced to try their Wits, by Reasons drawn from Christ's Testament, to prove that which they grant is defective and wanting, by a plain Law as aforesaid, to keep Holy the first day for Religious Worship. Therefore to turn that on themselves, which they take to be the way of Faith, to keep the first day Holy for Religious Worship, shall be as sufficient a Rule of Faith by their own Grant, for us to prove by grounded Reasons from Christs Testament, the Command for Baptizing of Infants, as there is for keeping the first day Holy for Religious Worship, without so many literal words: As for Example,

Their first Question or Reason is, for the keeping the first day: Whether it be not the Duty of all Christians and Churches of Christ, to observe the Lords-day, or the first Day of the Week, in the Worship and Service of God, both in Publick and Private? They answer to their own question; it is concluded in the Affirmative; (their reason is) because we find that day was set apart for the Solemn Worship of God, by our Lord Jesus, and his Holy Apostles, through the Infallible Inspiration of the Holy Spirit.

We likewise answer, It is concluded in the Affirmative, That that which was once commanded by God to be observed, and never, by the same Law-giver, yet abrogated, is still to be kept and observed, *Deut.* 22. 32. But the Command to

set the Sign and Seal *(Gen.* 17. 12, 13.) or Token of Gods Mercy in Christ, on the Believers and their Infants, was never yet repealed, but only the Sign and Seal, or Token changed, from Circumcision to Water-Baptism; even as the Seventh day time is changed from the Seventh day to the First day of the Week, by the Lord Jesus and his Holy Apostles, through the Infallible Inspiration of the Holy Spirit.

Again they say, another reason is for keeping the first day, because the Son of God was made manifest in the Flesh, had Authority to make a Change of the Solemn day of Worship, being Lord of the Sabbath, *Matt.* 12. 10. *Mark* 1. 28. *Luke* 6. 5.

By like reason we say, Christ was manifested in the Flesh, *(Heb.* 3. 6.) the Son of God, and *(Phil.* 2. 11.) Lord of his own House, had power to change the Seal of the Covenant; who altered not, but *(Rom.* 15. 8.) confirmed the Promises in the Covenant (by his being Circumcised) to the Believers and their Infants. Now, to be sealed with the Sign Water-Baptism, by the same Authority which we believe Christ changed the Seventh day to the First day, to be kept Holy for Religious Worship.

Again, whereas they say, it is manifest our Blessed Lord and Saviour rose on that day, as having compleated and confirmed the Work of our Redemption, *Matt.* 28. 1. *Mark* 16. 2. *Luke* 24. 1. *John* 20. 1. whereby is laid

laid a Foundation of the Observation of that day.

By like reason we say, that for all whom Christ, by his Resurrection, hath compleated and confirmed the work of their Redemption; he hath laid a Foundation thereby, for Sealing the same unto them, by that visible Sign of Pardon, or Remission of their Sins, Water-Baptism; but that Christ hath confirmed and compleated Redemption, for the Believers and their Seed in Infancy, before is largely proved in this third Query. Therefore these are to be Baptized, Baptism by Water being cast upon them; as is at large proved to be Gods way in the first Query; and by like grounded reason brought from Scripture, as they now do, to keep the first day of the Week Holy for Religious Worship to God.

Again they say, our Lord on that day appeared to his Disciples, teaching and instructing them, and Blessing them, giving them their Commission, breathing on them the Holy Ghost, *Luke* 24. *John* 20.

Answ. If the Blessing of Christ to his Disciples, with his Spiritual Blessing of the Pardon of their Sins, who died for them, and on that day rose again for their Justification, be a reason, why we should keep the first day Holy; it is a like reason why Infants of Believers are to be Baptized, seeing the visible Sign of the Remission of their Sins, in or by the

Blessing of Christ bestowed on the Infants of his Kingdom, Water-Baptism is to be Administred on them, because Christ died for their Sin, and rose on the first day for their Justification, because they are of the Kingdom of God, *Luke* 18. 16. in which time of the Forty days, Christ spoke to them of all things pertaining to his Kingdom, *Acts* 1.

Again, if it be a reason, as they say, why we should keep the first day Holy, because our Lord Jesus remained with his Disciples Forty days after his Resurrection, and spake to them of the things pertaining to the Kingdom of God; and if they question not but he then gave them command, about the Observation of the Lords day, *Acts* 1. 3.

Answ. Seeing the Lord Jesus in the Forty days he was with his Disciples, after his Resurrection, spake to them of the things pertaining to the Kingdom of God; and that the time for Worship is one thing pertaining to the Kingdom, because there is a Time and Season for every work; and that therefore there is no question but he gave command about keeping the first day Holy. Even so there is likewise no question but he gave command concerning all things else pertaining to his Kingdom, as aforesaid; and the Infants of his People Christ himself hath said are of his Kingdom: There is no doubt, seeing he Blessed them with the Pardon of their Sin, as well as he Blessed their Parents,

Parents, but that he gave a command they should be Baptized as well as their Parents, seeing Water-Baptism was to be Administred on all that had their Sin by the Blessing of Christ pardoned (*Acts* 3. 26.) as it is written, *Be baptized every one of you, for the remission of sins, for the promise*, to wit, of the Pardon of Sins, in the Blessing of Christ, *is to you and unto your Children.* So that by the Anabaptists own grant, seeing Christ was Faithful in his House, as a Son, he did not omit the commanding of the visible Sign of Remission of Sins, Water-Baptism, to all the Blessed in his Kingdom, no more than he omitted a command for the keeping the first day Holy for Religious Gospel-worship; because he was Faithful in his House as a Son, as *Moses* was as a Servant, *Heb.* 3.

Moreover, whereas they grant that the day of Pentecost was the first day of the Week, *Acts* 2. 1. and seeing the Apostles Baptized 3000 on that day, there is no question but that Christ gave command that they should Baptize on that day; as in their Sixth Reason in their Narrative they say and grant the first day was solemnly observed by the Churches, as appears in *Acts* 20. 7. with the Solemn Duties then performed; and that we have no Example of the Churches then Assembling together, to celebrate all the Ordinances of the Lord Jesus peculiar to them, but on the first day of the Week, mark that therefore.

If the Practice of the Primitive Churches in the Purest of Times, be the Rule for Gospel Churches ever since to follow their Examples (1 *Thess.* 2. 14.) as it is, and that all the Ordinances are to be celebrated on the Lords day, which Practice of the Churches is by the Anabaptists granted in their Narrative, to be an evident plain Demonstration of its being a Day set apart for Religious Worship, by the Will and Command of the Lord Jesus, as if it had been expres'd in the plainest words: How is it then (seeing Water-Baptism is a part of Spiritual Worship, as they grant, and an Ordinance when first performed after Christ's Resurrection, on the Lords day, in the Church Assembly, where was no River nor Pond) that the Anabaptists Baptize after their way of Dipping on any Working-day, out of the Church Estate when Assembled, when as by the Example of a Church-Practice at *Jerusalem*, in the Purest of Times, whose Example all Churches are to follow, that then, when the Church was Assembled to perform other parts of the Worship, then Water-Baptism was performed in the Congregation: Which is a plain Demonstration, that they were not Baptized by Dipping, but by casting Water on the noble part of Mankind, which representeth the whole Person; as before in the first Query is proved.

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Therefore tho the Apostles and Evangelists, by an extraordinary call, Baptized in any place where any were Converted, yet that any ordinary Officer, as Pastor or Teacher, chosen and ordained by a particular Congregation, Baptized any other where, but in the Congregation, at the same time when all other Ordinances are to be performed in Worship, as they grant, therefore it is not lawful by the Anabaptists own grant, for any to Baptize on any other day but the Lords day, and then to be done in the Assembly with other parts of Worship; forasmuch as they say, the first day was solemnly observed by the Churches, as appears by *Acts* 20. 7. with the Solemn Duties then performed, and that we have (say they) no example of the Churches then Assembled together, to celebrate all the Ordinances of our Lord Jesus peculiar to them, but on the first day of the Week.

Now let the Reader judge, whether the Charge given by these Men, against such as by Scriptures grounded Reasons, prove it lawful to Baptize the Infants of Believers without so many literal words in Christs Testament, *Baptize your Children*: Seeing they by the same way, allow and endeavour by grounded Reasons from Scripture, to prove the first day of the Week, to be the only day to keep Holy for Gospel-worship; when as in the Testament of Christ, there wants so many literal words, Remember

to keep Holy the first day; as of old, *Remember to keep Holy the Seventh day.* Who is it now? I say, they or we that reflect upon the Care and Honour and Faithfulness of our Lord and Blessed Saviour. Because, say they, did *Moses* deal thus with the Children of *Israel.* No, no, how careful was he to deliver every Law, Statute and Ordinance exactly and particularly, in or about the Ordinance of the Passover; that now they are forced to try their Wits to supply that which is wanting, in their Sense, to prove the first day to be kept Holy in the Worship of God. Therefore seeing that they allow it lawful in themselves to do that, which in things of like nature they condemn in others. Let these Men hear what the Lord Jesus saith to such like Spirits, (*Mat.* 5. 2, 3, 4, 5.) *With what judgment ye judge, ye shall be judged, and with what measure ye meet, it shall be measured to you again: And why beholdest thou the Mote in thy Brothers eye, but considerest not the Beam that is in thine own eye, thou Hypocrite, first cast out the Beam out of thine own eye, and then shalt thou see clearly to cast out the Mote out of thy Brothers eye.*

And again, as we do believe the next immediate time after the Work of the Creation of the World, was the time God in the Fourth Commandement commanded to be kept Holy until a new Creation was made, wherein God in Christ his word, created *new Heavens and a*

new

new Earth, Isaiah 65. 17. *Rev.* 21. 1. *Isaiah* 51. 16. namely, new Heavenly Ordinances; the old as Figures of Christ to come, now by Christ's Death abolished (*Heb.* 9. 23.) which were for a time commanded to be kept, by the Second Commandement; as now the Lord Jesus, we hear by a Voice from the Throne of God, saith, *Behold I create all things new*; to wit, new Ordinances, a new Ministry, a new Maintenance, and a new Time to be kept Holy, and a new People, called a new Earth, the Gentiles called to the Faith, Fellow-heirs, and of the same Body with the Believing Jews, Partakers of his Promise in Christ by the Gospel: And therefore it is written also (*Eph.* 3. 6. *Rom.* 15. 9, 10. *Rom.* 11. 24. with *Jer.* 11. 16.) *Rejoyce ye Gentiles with his People*, who were *wild by nature*, are now by a new Creation in Christ Jesus, *Grafted, contrary to nature, into the good Olive-Tree*, with the Believing Jews and their Children; so that if the Root be Holy, so are the Branches; the Root being Gods Love in Christ, in the Covenant of Grace to us and our Children, as of old to *Abraham* and his Seed, the Believing Jews and their Children; so now to the Believing Gentiles and to our Children, who are Holy by virtue of the Holy Covenant which God made with *Abraham* and his Seed in their Generations, if so as they grew up they continued with *Isaac* in the Faith. So that the next immediate time, after Christ by his Death had confirmed the Holy Cove-

Covenant with many, *Dan.*9.27. to wit, with Believers and their Seed in Infancy, was the time to be kept Holy, even the first day of the Week: So that although the Figurative Ordinances be abolished, together with the old time next after the first Creation, by the Death and Resurrection of the Lord of the Sabbath: Yet as by the Moral Equity of the Second Commandement, the new Ordinances for Gospel-worship are to be kept without adding to, or diminishing from, by any Mortal Man; even so by the Moral Equity of the Fourth Commandement, the first day, the next immediate time after the new Creation, is to be kept Holy for Gospel-worship, to be believed by all Christians by grounded Reasons from Scripture; as by like equality by grounded Reasons from Scripture, is to be believed the Right the Infants of Believers have to Water-Baptism. And therefore let them be ashamed ever hereafter, to speak against, or deny, that Reasons from Scripture are not sufficient to prove the Right the Infants of Believers have to be Baptized. And this leadeth to the Fourth Query.

Query 4. *Who are they that the Lord Christ hath ordained in his Gospel to the Worlds end, to be the Administrators of Water-Baptism, and the Lords Supper?*

To this Query *Ben. Keach* saith, in Page 20,21. of his Book: *That the Administration, or Act of Water-*

Water-Baptism, was not tyed up to the Apostles, or to the more ordinary Ministers; but that any Faithful-gifted Disciple might Administer it as well as they; nor doth the Efficacy of Baptism depend in the least upon the Quality of the Person Administering of it, whether it be Paul, Apollo *or* Cephas, *or any other Disciple much inferior to them in Capacity or Office, it is no matter; for* Ananias, *a private Disciple, Baptized; and* Philip, *who was no other than a Deacon, or Overseer of the Poor, Baptized many in* Samaria, Acts 8. *So that we find in the Primitive times, the Simple Act of Baptism was a Work Inferior, Servile and Subservient to that of Preaching the Gospel.*

Answ. The Lord Jesus in the Commission, *Go ye and teach all Nations, Baptizing them,* was after Christs Resurrection given to Men in Office only.

Unless the Anabaptists think, that the Apostles were no Officers, but Common Disciples, as anon it will be proved is their Judgment, and that they look upon the Apostles in the work of Baptizing, but only to be Gifted Disciples. So that when these Men Err in any one of the Fundamentals in Christs Building (with respect to the Ministry) it being overthrown, the whole work must needs be a *Babel* of Confusion, as will appear; for no Man can maintain an Erroneous Principle, but he must violate either Faith or Order. As first, in this particular, for *Ben. Keach* to affirm, That *the Simple Act of Baptism was a work Inferior, Servile and Subservient*

servient to that of Preaching of the Gospel. This Man seemeth not only to cross the very Order in Nature, and much more in Grace. For in earthly Covenants it matters not what hand writeth the Conditions, if he be judged capable thereof: Yet heed is to be taken in a special manner, that the Sign or Seal to it, be fixed by the Person that hath Authority to do it; as the very Nature of Sealing to Covenants Civil or Spiritual, the Holy Scripture sheweth, *John* 3. 33. *Eph.* 1. 13. & 4. 30. *Jer.* 32. 10. 2 *Tim.* 2. 9. therefore what care is to be taken, what Hand Administreth the Setting to of the Hand in the Signing and Sealing of our Everlasting Covenant? of which Water-Baptism is one, wherein is contained all the Promises of Gods Love in Christ, to us and unto our Children, to confirm the revealed things, that, the Scripture saith, belongeth to us and unto our Children (*Deut.* 29. 23.) of the Remission of our Sins here, and of our Eternal Inheritance in Heaven hereafter. Now then, to the Law and to the Testimony, they that speak not according to it, there is no light in them, *Isaiah* 8. 20.

Therefore, though it was lawful for any Gifted Brother (*Acts* 13. 15. 1 *Cor.* 14. 29, 31. *Heb.* 5. 12. 1 *Peter* 4. 11.), or Man in *Israel*, as now it is in the Churches, under the Gospel, to expound the Scripture: Yet, as of old, the Sealing Ordinances were commanded of God,

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to be done by Men in Office; which the Apostle *Paul* confirmeth in these words, For no Man taketh on him the Office of Priesthood, (*Heb.*5.4.) *but he that is called of God, as was* Aaron. So that for breach of order, as well as in other matters, whatsoever was written afore-time, is written for our Learning (*Rom.*15.4.*Psal.*102.13.) to warn all, that none presume, without Office, to do the work belonging peculiarly to an Officer; least Gods Judgment in Soul, and Blindness of Mind and Body, fall on them, as it did on *Corah*, *Dathan* and *Abiram* (*Numb.* 16.16.) who sought to overthrow Gods Order appertaining to Offices (as the Anabaptists do, as aforesaid) like they of old to Gods Ministers, that they take too much upon them. For so they of old charged *Moses* and *Aaron*, as the Anabaptists now do the Apostles, upon the same Grounds with like pretence, seeing all the Congregation are Holy, and so many gifted Brethren, Famous in the Congregation: Why may not they Administer the Sealing Ordinances, as well as you, the Ministers of the Lord. Surely, if the right Eye of these Men were not blinded (*Zach.*11.17.) they might see that *John* for his Office was Surnamed the Baptist, foretold of by the Prophet in Holy Scripture, and not for his Preaching only, but in special by name, called *John* Baptist (*Matt.*3.1. *Luke* 7.20. *John* 1. 31.) for Baptizing. So that we see at the first Institution of Water-Baptism, established

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for a Gospel-Ordinance, after Christ's Death and Resurrection (*Acts* 2. 38, 39.) as a Sign and Seal of the Benefit of the New Testament, for the Remission of Sins, was commended by the Lord, and given to his peculiar Messengers, the Apostles called Ambassadors (2 *Cor.* 5. 20.) and such as were endued with Gifts to work Miracles: These Master-builders having given order for the Ordaining of Officers by the Churches, for to Administer the insealing Ordinances, namely, Water-Baptism and the Lords-Supper by Pastors and Teachers, *Titus* 1. 5. *Acts* 14. 23.

Thus we see why the Anabaptists would be called Baptists, because all would be Baptizers, and *John* a Baptist: Yea, and do hereupon hold it lawful, for an unbaptized Person to Baptize himself; and herein they pretend to a higher Commission than *John* Baptist. Therefore,

And now at random, without due Consideration, hath *Ben. Keach* said, as aforesaid, *That the Efficacy of Baptism depends not, in the least, upon the Quality of the Person Administering of it.* Ben. Keach *Gold Refined*, P. 20, 21. As if *John* was an ordinary Person; whom the Scripture saith, Among those that were born of Women, there was not a greater Prophet than *John* the Baptist, *Matt.* 11. 11.

Moreover, the Jews well knew that Water-Baptism was a great Ordinance, that was adjoyned to Circumcision, as Mr. *Henry Ainsworth*, in

in his Annotations on *Gen.* 17. sheweth out of the Jews Records; How that every Proselyte that joyned himself to God, and his Church, by the Covenant of Grace in Christ, (for by no other Covenant was ever any Soul reconciled to God.) So that the Hebrews write, 'That 'every Proselyte that joyned himself, was 'Baptized, Circumcised, and brought a Sacri-'fice. So that Circumcision and Baptism then was not done by any ordinary Person, less than Gods Minister by Office. Therefore the Jews made no question of the Ordinance of Water-Baptism in it self. But the question they put to *John* was (*John* 1. 25.) *Why Baptizest thou, if thou be not the Christ, nor* Elias, *nor that Prophet?* By which it appeareth, that they held it unlawful for any ordinary Teacher in *Israel* to Baptize, but a Prophet of God, or at least a Ministerial Officer. And so we have reason to believe now, in the Administration of Gods Sealing Ordinances, Water-Baptism and the Lords-Supper, that no Man, but a Minister by Office, as Pastor or Teacher, can or may Administer it without Sin (since extraordinary Officers are ceased, as Apostles and Evangelists) unless we hold the Baptism of Water, after Christs Resurrection, inferior to the Baptism of *John.*

For most clear it is, that the Sacraments of the Old Testament were Administred by peculiar Men, called of God thereunto: As the

Ark

Ark in the Water, being a Figure of Baptism, built by *Noah* (*1 Peter* 3. 20, 21.) a Priest and Preacher of Righteousness. Circumcision Administred by *Abraham*, a Prophet (*Gen.* 17. 13.) Patriarch and Priest, the private Passover, by the Elders and Fathers of Families, the publick Passover, at the place the Lord had chosen; Administred by the Priests and Levites; and to this day, the Priests among the Jews Circumcise all their Male Children in *Germany* and other places. So when Christ the Master (*Matt.* 26. 26.) did eat the Passover with his Disciples, He it was that took the Bread, Blessed and brake it, and gave it to his Disciples. These things the Apostle *Paul* urged to be minded in the Church of God at *Corinth*, and so to all Churches, that order be kept in the Performance of all Gods Ordinances; for God is not the Author of Confusion, but of Peace as in all Churches of the Saints; and therefore hath commanded, that all things be done decently and in order, 1 *Cor.* 14. 33, 40.

Again, For to what purpose are Officers chosen, as in the Old and New Testament? But that some special work belongeth to them, which Men out of Office may not (no, not under never so good intent) presume to do, (2 *Chron.* 13. 11.) as did *Uzza*, which cost him his Life, but he that is called of God. So that whereas it is afore objected by *Ben. Keach*, that *Philip* Baptized, being but a Deacon, which

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is a gross Mistake (*Acts* 21. 8.) for a Teacher to publish in Print; wherein he hath shewn his gross Ignorance in so plain a case, if not a willful Mistake, supposing his word was a Law to the Anabaptists; for we read, when *Philip* Baptized, he was more than a Deacon, namely, a Minister of the Word, and named expressly an Evangelist (*Acts* 21. 8.) which was one of those extraordinary Offices given to the Churches for a time, as were the Apostles. Besides *Philip* was (*Acts* 8. 26.) Authorized expressly to Baptize, and furnished with Gifts, and working Miracles. Therefore no ordinary Person, as *B. Keach* degradeth him, in saying, *He was no other than a Deacon, or an Overseer of the Poor,* when *Philip* Baptized. This Error he had need to correct in his next.

Again, as concerning *Ananias*, he was no private Person, as *B. Keach* saith, for we read, he was by the Lord immediately called, and inabled to work Miracles (*Acts* 22. 12,13.) to wit, on *Paul*, before he Baptized him: And as touching the Sects in *Corinth*, it giveth light in this matter, for some followed *Paul*, some *Cephas*, some *Apollo*, taking occasion, as it seemeth, by the Persons that Baptized them, unto whom they leaned, more than unto others. Now if it were so, that some of these were private Men, though as it hath been proved they were not, yet the Action of a private Man, in a work done by expres command from God

(any more than *Gideon* (*Judges* 16. 25, 26.) in offering Sacrifice, which belonged only to the Tribe of *Levi*, might be followed by any other of his Brethren, of the Tribe of *Manasseh.*) Again, that any Man of *Cyprus* or *Cyren* Administred Baptism, or the Lords Supper, cannot be, nor yet is, by the Anabaptists, proved by any one Scripture; and as for *Apollo*, he was no private Man, whom *Paul* joyned with himself; nor *Cephas*, who either was *Peter*, or some eminent Officer, a Planter and Minister, whom the *Corinthians* accounted as one of their chief Teachers; therefore more than common Disciples, as *B. Keach* faineth, out of his own Heart, which deceiveth him, and others that take his bare word for proof, or rule to practise, of what he hath written about Baptism, either in the manner, or in the Administrator of it.

And what is to this end published lately, in a Narrative (*Page* 18.) of the Anabaptists? but that they allow the high Breach of Gods order: Namely, That other than Pastors or Teachers may Administer the Lords Supper. If so, then what need is there of Men to be chosen into Office; or what need any care be taken for Ministers Maintenance, who are chosen to wait upon their Ministry, and have charge given them by the Holy Ghost, as Overseers of the Flock, *Acts* 20. But we see how little care these Men take, that all things among them be done decently and in order, but have published,

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as aforeſaid, rather that order is not to be regarded; whereas, they may remember, when for breach of order, for preſuming to do that work which God had enjoyned to be done by Office, as aforeſaid, how *Corah* and his Company were ſwallowed up in the Earth, *Numb.* 16. And for breach of order, how King *Uzziah* was (2 *Chron.* 26. 16.) ſtruck with Leproſie to the day of his death, preſuming to do the Prieſt's work. Likewiſe God deſtroyed *Uzza* a Levite, as aforeſaid, who out of a good Intent, touched the Ark (1 *Chron.* 13. 10.) to keep it from falling, which work only belonged to the Prieſt's Office (*Numb.* 4.) to touch the Ark. Theſe things being written for our Admonition, upon whom the end of the World is come, 1 *Cor.* 10. 11.

How then dare the Anabaptiſts reſolve in the Affirmative, in their Narrative *page* 18. without any word drop'd from Chriſt, or grounded Reaſon from Scripture, that an Elder of one Church, may Adminiſter the Ordinance of the Lords Supper to another of the ſame Faith, being called ſo to do by the ſaid Church, though no Paſtor, but as a Miniſter, that is neither Paſtor nor Teacher by Office, Neceſſity being only conſidered in the caſe, and produced no Scripture to prove it, when as Neceſſity did not warrant *Uzza* in touching the Ark, as aforeſaid, Narrative, *page* 18. Now although *B. Keach* hath ſet his Hand to the aforeſaid Narrative,

as Lawful, without Command or Example, or true grounded Reason from Scripture for it; yet in his Answer to an Argument brought for Infants Baptism, nothing he will allow but a literal Command in such Term of words he thinks fit: The Argument for Infants Baptism is this: *There is nothing in all the New Testament against Infants Baptism*, saith Mr. *Smythies*, *If indeed our Saviour had declared, that Infants should not be Baptized; or if we had read of the Apostles refusal of them. And there is no hint from any expres word from Christ*, saith Mr. *Sidenham*, *or his Apostles, nor any Phrase which doth forbid such an Act.*

B. Keach saith, *We will answer with* Tertullian, *for there is a certain Rule*, saith he, *If it be said it is lawful, because the Scripture doth not forbid it, it may be equally retorted, it is therefore not lawful, because the Scripture doth not command it.* To which he farther addeth, to back *Tertullian*, saying, *That which is done in the Worship and Service of God, without an expres word drop'd from Christ or his Apostles, or any Phrase which doth signifie it is his Will and Mind it should be done, is unlawful, and no better than Will-worship*, Gold Refin'd, *Page* 146, 147.

Now will not the Reader mark how this Man is Yea and Nay; for what word is drop'd from Christ, that other besides Pastor or Teacher shall Administer the Ordinance of Water-Baptism and the Lords-Supper, since ex-

extraordinary Offices are ceased, as Apostles Evangelists and the like (as he with others affirmeth) that a Teaching Disciple may Baptize, and no word drop'd from Christ for it: Yet he granteth Water-Baptism to be a part of Gospel-Worship; and that whatsoever is done in Worship, without an express Command from Christ or his Apostles, he granteth is no better than Will-worship; therefore seeing there is no word drop'd from Christ, that any other, besides Pastor or Teacher, may Administer the Lords-Supper; nor yet no other may Administer Water-Baptism: It is therefore Will-worship by his own grant, for any, being but a Teaching Disciple, to Baptize. As likewise, when any among them, and not a Pastor or Teacher, Administers the Lords-Supper, is likewise Will-worship, and so a high Breach of Gods Order. So that Church which alloweth these things, hath, as the Lord complained, transgressed the Laws, and broken the Everlasting Covenant; which Church or City is therefore called the City of Confusion *Isa.*24.10. the very Name of *Babylon*, out of which Assemblies all Gods Elect are called out from among them, *Rev.* 18. 4. Although they Boast and say, *Lo here is Christ*, and Lo there is Christ, Christ saith, *Go not after them*, Matt. 24. 23. for where Order is not regarded nor kept, in either State Spiritual or Civil, there is Confusion and every evil work.

Therefore let us take a view in Holy Scripture in Chriſts laſt Will, namely, of the orderly Performance of all Gods Holy Ordinances in Worſhip, according to the Rules preſcribed in the Teſtament of the Lord Jeſus, as it is written, Let all things be done Decently and in Order, 1 *Cor.* 14. 40. Now becauſe Order is joyned to Faith, therefore ſaith the Apoſtle, *For though I be abſent in the Fleſh, yet am I with you in the Spirit joying, and beholding your Order and Stedfaſtneſs of your Faith in Chriſt,* Col. 2. 5.

Therefore as the Ordinances are ſeveral, every one having dependance on each other; therefore Prayer being a Sanctifying Ordinance, (*Numb.* 10. 35. *Col.* 14. 4. 1 *Tim* 4. 4. *Acts* 2.42. & 6. 4. *Matt.* 26. 26, 27. *Numb.* 6. 23, 27.) the Paſtor or Teacher, when the Church is gathered together in ſome one place (1 *Cor.* 11.29.) Sanctifieth the Congregation by Prayer; and as Praiſes are next unto Prayer, the whole Church Praiſing the Lord by Singing a *Pſalm* of Holy Scripture, even the words of the Prophets of old, 1 *Chron.* 16. 7, 8, 9, 29. *Matt.* 26. 26. *Col.* 3. 16. *Eph.* 5. 19. 2 *Chron.* 29. 29, 30. *Rev.* 15. 2, 3. This being ended, the Paſtor or Teacher giveth Attendance to Reading (Exhortation and Doctrine) having read ſome part of Holy Scripture, giving the Senſe and Meaning thereof; as likewiſe taking ſome Scripture, and teach or raiſe Doctrine from the ſame, 1 *Tim.* 4. 13. *Nehem.* 8. 8. *Phil.* 4. 16. 1 *Cor.* 2. 13. *Luke* 4. 18, 21, 22.

21, 22. *Cant.* 4. 16. This being done, then the Prophets or Gifted Brethren spake by Memberal Right; as it is written, *Quench not the Spirit. despise not Prophecying*, 1 *Thess.* 5. 19, 20. Keeping order by one, two or three at most (1 *Cor.* 14. 24, 29.) as time will permit. This being done, the Church freely contributing to the Maintenance of the Officers and Poor, the Deacons attending thereto by Office, to gather the same, and as need requireth, to distribute the same, *Acts* 6. 2, 3, 5. 1 *Cor.* 16. 1, 2. 2 *Cor.* 8. 12. *Prov.* 27. 23. & 3. 18. This being ended, the Ruling Elder, in the time of Christs Regal Government in the Church, Christ's Kingdom, together with the other Elders, Pastor and Teacher, see that order be kept, being the time when any Persons desire to be joyned to Christ by Covenant (*Jer.* 50. 5. *Acts* 2. 47.) to judge of the work of Grace in them, by their Profession, being approved by the whole Church; and then are they to receive them into the Covenant, with their Children in Nonage (*Deut.* 29. 11, 12.) because the Promise is to them and unto their Children, *Deut.* 29. 29. *Acts* 2. 39. in which time of Government, likewise if there be any Complaint against any Members, for their Disorderly walking, or for Errors in Faith, it is written, If they will not hear, to wit, private Admonition; and so, if they will not be reclaimed at the first and second Admonition, to tell it to the Church; and if they de-

spise the Churches Admonition, to cast them out in the Name of the Lord Jesus from the Communion of Christ in the Church, and so from all the Benefit of the Promises in the Covenant, *Rev.* 4. 2. *Isa.* 9. 7. *Matt.* 18. 15,16,17,18. 1 *Cor.* 5. *Prov.* 29. 1. This Ordinance being ended, if any were received into Covenant in the time of Government, and had never been Baptized into the Name of Jesus, then the Seal must be set on the Persons received into Covenant, as a Sign of the Pardon of their Sins, being washed away in the Blood of Christ, the Lamb, the Blood of the Everlasting Covenant, called the Church Covenant, *Zach.* 9. 10. So that by Water-Baptism Christ may be made manifest both to Parents and their Infants, that he hath bore away their Sin or Sins, *John* 1.29,31. *Heb.* 8. 12. This Ordinance being ended, performed by the Pastor or Teacher, then follows the Administration of the Lords-Supper; as it is written, *The Cup of Blessing which we Bless, is it not the Communion of the Blood of Christ? The Bread which we brake, is it not the Communion of the Body of Christ? For we being many, are one Bread and one Body, for we are all partakers of that one Bread,* 1 *Cor.* 10. 16, 17. The finishing of this Ordinance is by singing a *Psalm*; the whole Action of the day in Worship, finished by Prayer.

Thus as all grant every Ordinance in the Church-Assembly is to be performed on the Lords day, as the Anabaptists also grant in their Nar-

Narrative *Page* 17. in theſe words, *We have no Example of the Churches then Aſſembling together, to celebrate all the Ordinances of our Lord Jeſus peculiar to them, but on the firſt day of the week.* As afore ſhewed in their Reaſons about keeping the firſt day for Goſpel-worſhip. Thus when Gods Holy Order is kept in the Practice, all Gods Ordinances in his Church, his Kingdom, the Beholders thereof will ſay, God is in them for a truth, 1 *Cor.* 14. 25: and with this Admiration who is this (*Cant.*8: 5.) that thus followeth the Captain of their Salvation (*Heb.* 2.10. in the Heavenly Warfare of his Goſpel, *Rev.* 19. 11. 2 *Tim.* 2. 3, 4.) whether ſoever he goeth before them in his Commands (*Rev.* 17. 14. *Rev.* 14. 4. 1 *Cor.* 11. 1. then will the Spouſe of Chriſt appear Crowned with Twelve Stars walking in the Apoſtles and Prophets Doctrine, Chriſt being the chief Corner-ſtone, whoſe Righteouſneſs is put on by Faith (*Rom.* 13. 14.) looking forth as the Morning (ſhe is) Fair as the Moon, Clear as the Sun, Terrible (to all her Enemies) as an Army with Banners, *Cant.* 6.10. *Rev.*3.7,8,9,10. And this is that Vertuous Woman (her Price is above Rubies) that looketh well to the ways of her Houſhold, and Eateth not the Bread of Idleneſs; her Children ariſe and call her Bleſſed, her Husband alſo, and he praiſeth her, *Prov.* 31. 10,27,28.

Now then where Gods Holy Order is not kept, there is Confuſion and every evil work; and

and what doth *Babel* mean but Confusion? so is every City or Church, that transgresseth the Laws, or changed the Ordinances, or breaketh the Everlasting Covenant, called the City of Confusion. And this maketh way to take in consideration the Fifth Query; which is,

Query 5. *Whether it be Lawful for any Man to Baptize himself?*

In speaking to this Query, is shewed, that from such an Administrator, the English Anabaptists have successively received their way of Re-baptizing of Adult Persons only, and excluding the Infants of Believers from the same, or the Right to have Water-Baptism Administred on them.

Therefore it may be expedient to give some Description of this first Baptizer of himself, by Name *John Smith*, who by Profession was a Minister of the Church of *England*; disliking thereof, went over into *Holland*, and joyned himself to an English Church at *Amsterdam*; at which time Mr. *Henry Ainsworth* was Teacher to the said Church; now as it appeareth by *Calvin*, in his Institutions, there were some in his time, called Anabaptists in Judgment, denying Infants Baptism, from this Principle they then maintained, in denying original Sin; so that they affirmed Infants were not born Sinners, and from hence they pleaded, there need no

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Sign of Remission of Sins be Administred on them. Now this Error is confuted in a word, If Infants were not born Sinners, then they could not dye until they had Actually sinned, for the Wages of Sin is Death; but some Infants dye so soon as born, therefore sinful by Nature, as in the third Query proved. But since the Anabaptists have devised another Erroneous Doctrine, as afore shewed, to deprive Infants of Water-Baptism, that is, because they cannot profess Faith and Repent, therefore they have, say they, no Right to be Baptized: This likewise hath been disproved, and also proved, that Infants being born Sinners, the only thing which giveth them Right to have Water-Baptism Administred on them, is Remission of their Sins in the third Query. A third Devise these People have found to deprive Infants of their Right to Water-Baptism, perswading People of years they were not Baptized at all, if not Dip'd or Plung'd in Water. This Error hath likewise been refuted in the first Query.

And lastly, When the Anabaptists had framed so many Devices to deny all Infants Baptism, they were confounded in themselves, what to do to begin Baptizing in their way of Baptizing Adult Persons only, as Men and Women, there being no such Administrator to be found for an unbaptized Person, (without an immediate call from Heaven, as *John* Baptist had,) to Baptize. But one *John Smith*, as aforesaid, being

being more desperately wicked than others, when being cast out for Error out of a True Church, he Baptized himself, and then he Baptized others, and from this Man the English Anabaptists have successively received their new Administration of Baptism on Men and Women only.

And now let us take a small Description of this Man, as aforesaid, When he was joyned a Member to an English Church at *Amsterdam*, whose Wolvish Nature was hid for a time; as it is written, *For I know this* (saith *Paul* to the Church of God at *Ephesus*) *that after my departing, shall grievous Wolves enter in among you, not sparing the Flock also of your own selves: Shall men arise speaking perverse things, to draw away Disciples after them*, Acts 20. 29, 30. Such a Wolf was *John Smith*, for before he pleaded for Anabaptistry, he was so great an Instrument of Satan, that he sought to deprive the Church of God he had joyned himself unto, of the use of the Bible; not only as not to be used before the Eye, as not to be looked into in time of Worship, contrary to the Practice of Christ and the Apostles, *Luke* 4. 16, 17 1 *Tim.* 4. 13. *Eph.* 3. 4. 2 *Cor.* 1. 13. but also that it was not lawful to make use of the Bible in any other Tongue than that it was first written in.

Mr. *Henry Ainsworth* being Teacher in the aforesaid Church, and so well acquainted not only with the Original Togues (that first the Scriptures

Scriptures were given in) but also with the mind of Christ in the same; answered his Reasons against the use of Translations, his main or principle Reason was this, as Mr. *Ainsworth* saith, *That no Apocrypha Writing, but only the Canonical Scriptures, are to be used in the Church in time of Worship; every written Translation is an Apocrypha Writing, and is not Canonical Scripture; therefore every written Translation is unlawful in the Church in time of Worship.* *Ainsworth*'s Defence of Scripture, *Page* 1, 2.

Now saith Mr. *Ainsworth, Some time after he had published this Error, God struck him with Blindness, that he could no longer find the door of the Church, out of which he was gone by Schism, and which he had assaulted with Errors, namely, our entering in by the Covenant made with* Abraham *and his Seed (as now to the Faithful and their Seed) which hath been as a Brazen Wall, against which he hath run himself to his utter Ruine, If God in Mercy raise him not up, and now as a Man benum'd in mind, he cryeth out against, as contrary to his former Faith and Profession, saying, Lo, we protest against them to be a False Church, falsly Constituted in the Baptizing of Infants, and their own unbaptized Estate,* Defence of Scripture, *Page* 3. *Thus Wine sheweth it self, in Mr.* Smith, *to be a Mocker, and Strong Drink to be raging, while he hath drunk the Wine of Violence,* Prov. 4. 17. *proclaiming open War against Gods everlasting Covenant. How contrary is this to his former Faith, he*

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once seemingly, as it appears, maintained with us, (saith Mr. *Ainsworth*) *as may be seen in his difference in the Preface, for then he acknowledged the Ancient Brethren of the Separation (as he calleth us) are to be honoured, for that they have reduced the Church to the true Primitive Apostolick Constitution.*

Now as one Error goeth not alone, while Mr. *Smith* was seeking to deprive the Church of God of the use of Translation, one of his Arguments he thus framed. *Children* (saith he) *may read a Translation perfectly well, but Children cannot perform any part of Spiritual Worship. Therefore reading a Translation is no part of Spiritual Worship.*

Mr. *Ainsworth*'s Answer is, *Is not the praising of God a part of his Worship, when the Children cried* (Matt. 21. 15, 16. Psalm 8.) *Hosannah in the Temple, to the Son of* David, *Christ defendeth their Fact by Scripture, That out of the mouth of Babes and Sucklings, God hath made perfect his Praise.*

But I will turn his own Weapon upon him; thus Mr. Smith *Anabaptized himself with Water, but a Child could have done the like unto himself, who cannot perform (as he thinketh) any part of Spiritual Worship; and consequently it was Carnal Worship, and Service of the Devil. If one should answer, though a Child could cast Water upon himself, and utter such words as he heard Mr.*

Here Mr. *Ainsworth* saith Mr. *Smith* Baptized himself.

Mr. Smith *spake, yet could he not preach or open* (Neh. 8. 8.) *the Covenant, as did the Priests and Levites; therefore Reading and Preaching being joyn'd together, as Baptism with Water and Preaching; he that condemneth the one, because a Child can do it, condemneth the other by like reason.* And *Mr.* Smith *having thus written of Children (and done to himself) the Babes and Sucklings, whose Souls he would Murther, by depriving them of the Covenant, and visible Seal of Salvation in the Church, shall rise up in Judgment, and condemn him at the last day; who is like a Brute Beast, as the Apostle* Jude *calleth some Men,* Who spake evil of those things which they know not, but what they know naturally, as Brute Beasts, in those things they corrupt themselves, *Jude* ver. 10.

Now how like a Beast did Mr. *Smith* say, in his Writing against Infants Baptism, *That an Infant is no more capable of Baptism than any unreasonable Creature.* And what differeth Mr. *Keach*'s words, who saith in *Page* 164. of his Book, *Gold Refin'd, That Flocks and Heards were Baptized in the Clouds and in the Sea, as well as Children.* When as the Apostle saith, all our Fathers were Baptized who were not Beasts, but that part of Mankind, of whom Christ came; as it is written, *Whose are the Fathers, and of whom, as concerning the Flesh, Christ came, who is over all, God blessed for ever, Amen.* Rom. 9. 5, 6.

Again Mr. *Smith* formed an Argument for the warrant of Baptizing of himself. Thus as Mr.

Mr. *Clifton* hath published in his *Christian Plea*, *Page* 181, 182. in these words: *There is as good warrant for a Man Churching himself, for two Men singly are no Church, joyntly they are a Church; so two Men may put Baptism upon themselves.* Again saith Mr. *Smith*, *A Man cannot Baptize others into a Church, himself being out of the Church, or being no Member.* But such was the State of Mr. *Smith* when he Baptized himself, he was then cast out of the Church whereof Mr. *Ainsworth* was Teacher: So we see out of his own Mouth Mr. *Smith* condemned himself and his Practice.

Moreover Mr. *Jesop* in his *Discovery of the Errors of the Anabaptists* (who some time as he saith walked with them) saith, *If I should demand of you your warrant, for a Man to Baptize himself, I much marvel where you would find such a Practice in all the New Testament of Christ, it would be too hard a Task for you: Although Mr.* Smith *first Baptized himself, and then he Baptized Mr.* Helvish *and* John Murton *with others:* See Mr. *Jesop*'s Discovery of the Errors of the English Anabaptists, *Page* 65.

Now as in the Mouth of two or three Witnesses, every Truth shall be established; so then Mr. *Henry Ainsworth*, and Mr. *Clifton*, and Mr. *Jesop*, have testified in their Books published, that Mr. *Smith* Baptized himself, and from such an Administrator the Anabaptists have successively received their way of Baptizing Adult Persons

Persons only, and excluding the Infants of Believers from the Benefit thereof; and because their Reasons for this Practice of theirs, are but carnal, as afore is proved, therefore wanting Scripture Evidence for their Practice, some of late have published in the first Epistle to Mr. *Cary's* Book, namely Mr. *Kiffing*, *John Harris*, *Richard Adams*, *Robert Steed*, *Ben. Keach*, a False report against three worthy Servants of Jesus Christ; wanting help, as appeareth, to maintain their way of Anabaptistry, their words are these:

And since that God hath been pleased to raise up many Learned Men, namely, Dr. Ames, *Mr.* Ainsworth *and Dr.* Owen, *with others who have Learnedly and with much clearness and strength of Argument, made it appear, that a true visible Gospel-Church is to consist only of such as are Saints by profession, and who give up themselves to the Lord, and one to another, by solemn Agreement, to practice the Ordinances of Christ.*

The cause surely must be very bad, in these Mens own Eyes, unless they are given over to blindness of Heart, to make Falshood their Refuge, as will clearly appear concerning these three Mens Judgment, published to the World, touching the State of the Children of Believers.

Dr. *Ames* hath written, That *a particular Church or Congregation is a Society of Faithful ones, or Believers, knit together mutually in a special Obligation, or Bond, in order to the constant exercise of the Communion of Saints among themselves.* And

further saith, *Children of Believers, who are in the Church-Fellowship, are to be reckoned Members of the Church,* 1 Cor. 7. 14. *your Children are Holy, for they are partakers of the same Profession with their Parents; yet Children are not so perfect Members of the Church, so as that they can expect acts of Communion, or may be admitted to partake of all the Priviledges of the Church, unless a growing Faith appear in them, but are not to be excluded from those Priviledges which appertain to the beginning of Faith, and entrance into the Church Doctrines.* In Medul. Theol. Lib. 1. ch. 32. §. 6. §. 12. §. 13.

Mr. *Henry Ainsworth* saith, *Children of Believers, when they are born of their Parents, and all are born Infants, are all in the Covenant with their Parents, and were of old to be Circumcised, are now to be Baptized; if the Children be of years when their Parents enter into Covenant; either they assent, and enter into Covenant with them, or they dissent and enter not; so* Ishmael, Abraham's *Child, being taught of his Father to keep the way of the Lord,* Gen. 18. 19. *and not disobeying; he was with his Father Circumcised at thirteen years of Age,* Gen. 17. 25. *likewise all Children now, assenting unto, and walking in the Faith with their Parents, are to be Baptized at what Age soever; but when* Ishmael *fell from his Obedience, then was he cast out of* Abraham's *House, and was no longer counted for* Abraham's *Seed, but in* Isaac *was his Seed called:* Ishmael *was still* Abraham's *Seed, and Child in Nature, according to the Flesh, but he continued not*

still

still a Child of the Covenant, Gal. 4. 29, 30. *nor* Abraham's *Seed according to the Promise; even so if Children of Believers now, being of understanding, do refuse the Faith of Christ, and fall from it, they are to be kept out of the Church, or cast out from it; and so the Seal of Grace and Salvation belongeth not to them*, Ezek. 18.24. 2 Chron. 15.2. Matt. 3. 7, 9, 10. *As it belongeth to all the Infants of the Faithful, and to all their Children of what Age soever, if they receive the Faith of Christ and abide in it with them. And these Men* (meaning the Anabaptists *if they think we hold Children are to be Baptized, because they are our Children by Nature* (*for so they are Children of Wrath*, Eph. 2. 3.) *but they are Holy, and so have the Seal of Salvation, because God hath graciously accepted them into his Covenant with our selves, and keepeth them in it, until they fall from Faith and Obedience of Christ, even as we our selves continue in the Covenant, while we continue in the Christian Faith, and no longer*, 2 Tim. 2. 12. *As we are the Children of the first* Adam, *and so are Sinners, Disobedient, Unrighteous, and under Condemnation; but as we are the Children of the second* Adam *Christ, we are all Holy, made Obedient, Righteous, and Heirs of Salvation, according to the Apostles Doctrine*; Rom. 5. 12, 21. See Mr. *Henry Ainsworth's* Censure upon a Dialogue of Infants Baptism, *Page* 67, 68.

Dr. *Owen* saith, *Children do belong unto, and have an Interest in the Parents Covenant, not only*

in the Promise of it, which gives them Right unto Baptism, but in the Profession of the Church-Covenant, which gives them a Right unto all the Priviledges of the Church, whereof they are capable, until they voluntarily relinquish their claim unto them. Dr. Owen, *The true Nature of a Gospel Church*, Chap. 1. 14, 16.

Now will not Mr. *Kiffin*, Mr. *Harris*, Mr. *Adams*, Mr. *Steed*, Mr. *Keach*, call back their words which they have set their Hands to, in the Preface to *Philip Cary*'s Book, of their evil here, and imbrace the Truth these Men have testified.

In the mean time, let the Prudent Reader judge, whether the forenamed Persons have any Grounds to publish to the World, that these Men, *Dr.* Ames, *Mr.* Ainsworth, *Dr.* Owen, *should Learnedly, and with much clearness and strength of Argument, make it appear, that a true visible Church is to consist only of such as are Saints by Profession.* The contrary by their own writing doth clearly appear, That Infants are in Covenant, and so visible Members of the Church; so that 'tis a bad cause, when the Anabaptists are necessitated to bely such worthy Men to maintain their Errors. And surely it is a bad cause, when as the Scripture saith, how some Men may confess that they make Lyes their Refuge, *Isaiah* 28. 15. in making the World believe a false Report, when the Men are not alive to speak for themselves; yet that their

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Works, like others, spake for them, how little they favoured the way of Anabaptistry, when nothing less, as farther appeareth in the last words of Mr. *Ainsworth*'s Book, called, *A Censure upon a Dialogue of the Anabaptists* (never yet by them answered) saith, *That it was Christ's last Farewel to his Disciples, when he Blessed them,* Luke 24. 50. *being the Summ of the Gospel,* Gal. 3. 8. *that in* Abraham's *Seed, that is Christ, all Nations shall be Blessed; this Grace* Abraham's *Infants had, this Grace Christ gave to little Children,* Luke 18. 16. *and so the same he hath vouchsafed to continue unto us, and to our Children, throughout their Generations, preserving us and them from the Curse of Anabaptistry; whereby so many Errors are dispers'd, Scriptures wrested, and Souls perverted unto Destruction.*

Moreover, how apparently true it is, that in the Anabaptists denying Infant-Baptism, many Scriptures are perverted, and Souls destroyed by such as press that Baptism in the World, which they have received from their Administrator, *John Smith*, Baptizing of himself, and yet is condemned by *Ben. Keach* in his Book *Page* 147. in these words, as aforesaid, *Water-Baptism*, saith he, *is a part of Instituted Worship and Service to God; so that whatsoever is done in Worship and Service to God, without an express word drop'd from Christ or his Apostles is Will-worship.* Now until he can prove it lawful for a Man to Baptize himself, by some word drop'd from Christ or

his Apostles, it is Will-worship, and so not from Heaven or from God; therefore *Ben. Keach*'s Baptism, which he and the rest have received from their Administrator *John Smith*, who Baptized himself, is Will-worship, and so not of God, and to be Abhorred of all Christians, because he granteth it is Will-worship forbidden of God, *Col.* 1. 21, 22, 23. *Isaiah* 1. 12.

Moreover, seeing then the Anabaptists Baptism is not of God, and the Baptism received in Infancy they deny, then is there no true Water-Baptism remaining among them; and thus at once all Gospel Ordinances by their Doctrine must cease, and the whole Building of Christ must fall to the Ground. Now whither must we go for Counsel in this Distress; Surely, but as the Prophet saith, *To the Law and to the Testimony*; so we should go for Counsel to none but to God, his Gracious Spirit blowing upon the Sails of our Faith, whereby we shall safely pass through all these Difficulties, into an Orderly Practice of the Gospel, in the Injoyment of all Christs Ordinances.

For after the deep Apostacy, after the Apostles Decease, we hear a Voice saying, Arise, measure the Temple, the Altar and the Worshippers, *Rev.* 11. 1. therefore He that hath ascended up on High, hath not left his Church destitute of Counsel at any time; for although the Lord, for the Judgment of the World, and Trial of his Servants, and Manifestation of his Power,

Power, did suffer his Church or People, to wit, *Judah*, to be captivated by the *Babylonians* of old, and now since his Churches or People, captivated by the Spiritual *Babylonians*; yet, as of old, a right way was found, for the restoring the due and orderly Practice of all Gods Ordinances, without the help of Mans Inventions; so that the Lords Building was finished, without a Stone of *Babel* for a Corner, or for a Foundation; so that although the Spiritual *Babylonians* said like their Ancestors, Rase it even to the Foundation. Yet we have a perfect Rule to the Practical Performance of all Gods Ordinances, if we take Gods Counsel for direction, as aforesaid, *To the Law and to the Testimony*; they that speak not according to it, have no light in them, *Isaiah* 8. 20.

Now then as Water-Baptism came in place of Circumcision, as hath been afore proved, we then after a deep Apostacy, must take our Directions from the one to the other; let us then see, whether we can find in Scripture, any President for retaining Gods Ordinance done in Apostacy, not to be repeated, when as nothing but the Ordinance is retained, only the Evil or Disorder purged away by Repentance as it was concerning Circumcision. Therefore we read in the days of *Hezekiah*, that the Church of God was fallen into deep Apostacy, as the Divine History doth shew, 2 *Chron.* 30. *chap.* the like we read in *Josiah*'s time, and after in

Ezra and *Nehemiah*'s time, in which State of Apostacy they still Circumcised their Children, so that when they returned to God, to walk with him by Faith, in keeping his Commands in his Worship, they did not repeat their Circumcision, but the Evil, through Gods Mercy, was Purged by Repentance, and so they were admitted to the Passover, for no uncircumcised Person might eat of the Passover, *Exod.* 12. 48. so now no unbaptized Person must eat of the Lords-Supper. This being a President for all Christians, when returning out of deep Apostacy, the Baptism then received in Apostacy, ought not to be repeated any more than Circumcision. Seeing it hath been proved, that both Circumcision and Water-Baptism are Signs and Seals to one and the same Covenant of Grace in Christ, to wit, (*Rom.* 4. 11.) of the Righteousness of Faith in the Remission of Sins by the Blood of Christ, *Col.* 2. 11, 12. For although Water-Baptism and Circumcision were no Seals of Gods Favour and Mercies, but rather Judgments to them of old, as now, so long as they remained in Sinful Idolatry, for it will be granted by all, that Gods Covenant in the Blessings thereof, continueth with any Church or People, no longer than they remain in his true Faith and Obedience, in walking with God according to his written word, *Rev.* 2. & 3. *chap.* 2 *Chron.* 15. 2, 3. So then, as of old, upon a return of Gods Elected ones, even they and their

their Children out of Apostacy, they did enter into the Covenant of Grace in Christ, as it is written, *They shall ask the way to* Zion, *with their faces thitherward, saying, Come, let us joyn our selves to the Lord in a perpetual Covenant, that shall not be forgotten,* Jer. 50. 5. This was fulfilled in *Ezra* and *Nehemiah*'s days, when they came out of *Babylon* by Families; yet they were not again Circumcised, but having *separated themselves from the Filthiness of the Heathen of the Land,* (Ezra 6. 21, 22.) and were joyned to the Lord by renewing their Covenant, did keep the Feast of the Lord, and so were admitted to the Passover, which no uncircumcised Person might eat of, *Exod.* 12. 48.

Obj. If any say, Circumcision once done, could not be repeated, the Foreskin being once cut off, could not be cut again.

Answ. The Apostle *Paul* answereth this Objection in these words; *Is any Man called being circumcised? let him not become uncircumcised: Is any called in Uncircumcision? let him not become circumcised,* 1 Cor. 7. 18. By which it appeareth that the Foreskin might be gathered again by the Art of Chirurgery, as Historians shew, *Joseph. Antiq. Lib.* 12. *ch.* 6.

So then the way of God is clear by proportion, from Circumcision to Water-Baptism, both received in Apostacy: That as *Judah*, when in *Babylon*, they Circumcised, as in the Spiritual *Babylon* Water-Baptism was, and still

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is, practised; that as God accepted of his People of old, only renewing their Covenant with the Lord, even so all whom God calleth out of the Spiritual *Babylon*, God only requireth that the Lords Covenant be renewed, he made with their Ancestors that were once in the Lords Covenant; and so that People once Baptized into the Name of the Father, and of the Son, and of the Holy Ghost, is not to be done again. And this *Ben. Keach* granteth from his Author's words *Elton* on *Col.* 2. 11. *Page* 291. who saith, *That Baptism is the Sacrament of Incision, or ingrafting into Christ, Sealing up our setting into Christ, which is only once done, never after to be done again,* Gold Refin'd, *Page* 178.

So then there is a difference to be made, when an Ordinance of God is done, and not done at all, or done and not rightly done; for if in *Judah*'s Apostacy, as aforesaid, they Circumcised, as the Christians in Apostacy Baptized, the Error in the one being repented, if so in the other.

Now because the Anabaptists have not in this matter, taken Counsel of Gods Word, but followed their own Spirits, they have run themselves into Confusion, some in Baptizing themselves, others receiving their Baptism from them, and others of them, all crying out against *Romes* Baptism, because so many Additions is joyned therewith; and therefore they say it is no Baptism, when as it may be easily proved, that we

we English People received not our Baptism from *Rome*, but from the *Britains* or *Welsh*, the first Inhabitants of this Nation, who, as Historians say, received the Gospel Ten years before the Gospel was preached at *Rome*, as Mr. *Jones* in his Book Entituled, Rome *no Mother Church to* England, *Sect.* 4. *Page* 123.

Besides the General Agreement of Histories, for in the year of *Tiberius* the Emperor, *Gildas* affirmeth, That *Britain* received the Gospel: Further he saith, *That* Joseph *of* Arimathea *was sent by* Philip *the Apostle from* France *to* Britain, *about the Year of our Lord* 63. *and remained in* Britain *all his days*; *who, with his Fellows, laid the first Foundation of the Christian Faith amongst the British People:* Acts and Monum. Book 2. p. 95. *Gildas* Lib. de vict. Aurelii Ambrosius.

2. *Tertullian* testifieth, How the Gospel was dispersed abroad by the Sound of the Apostles, *Tertull. con. Judeus* (as was the Commission to all Nations,) as the Apostle *Paul* writeth to the *Colossians*, *The Gospel which ye have heard, and which was preached to every Creature which is under Heaven*, Col. 2. 23. so that some of all Nations, (for so they Sung Praises to God, and the Lamb, *saying*, *Thou hast redeemed us by thy Blood, out of every Kindred, and Tongue, and People, and Nation*, Rev. 5. 9.) and there reckoneth up *Medes*, *Parthians* and Dwellers of *Mesopotamia*, *Jury*, *Cappadocia*, *Pontus*, *Asia*, *Phrygia*, *Egypt*, *Pamphilia*, with many more: At length cometh

to

to the Coasts of the *Morians*, and to all the Borders of *Spain* and *France*; and among the rest, reciteth all the parts of *Britain*, and reporteth them to be subject to Christ.

Again *Origen* saith, that *Britain* did consent to the Christian Faith: *Nesiphorus* saith, that *Simon Zelots* did spread the Gospel of Christ to the West Ocean, and brought the same into the Isle of *Britain*: *Origen. Hom.* 4. *in Ezech. Nic. Lib. Cap.* 40.

Again the *Scots* did celebrate their *Easter* in the time of the Abbots of *Clunick*, not after the *Roman* manner, but after the *Greeks*; which argueth they received the Faith, but not from *Rome*.

Also it appeareth by a Letter of *Elutherius* Bishop of *Rome*, written to *Lucius* King of *Britain*, *Anno* 169. that *Lucius* had received the Faith in this Land, before he sent to *Elutherius* for the *Roman* Laws; for so the words of the Letter purport, which are these, *Ye have received of late, through Gods Mercy, in the Realm of Britain, both the parts of the Holy Scripture, out of them, by Gods Grace, take ye a Law, and by that Law, through Gods Sufferance, Rule your Kingdom of Great Britain,* Anno 169.

By these and like Testimonies it appeareth, that the Baptism received first in this Land, was in a true Church, and this Scripture was fulfilled, *The Isles shall wait for thy Law*; as Christ hath expounded it, *The Gentiles shall trust in thy Name,* Isa. 42. 4. with Matt. 12. 21.

And

And again, one while the Anabaptists will not have Water-Baptism to succeed Circumcision, as visible Seals to one and the same Covenant, for then they suppose they shall grant, that if Infants had Right of old to be Circumcised, by vertue of the Covenant of Grace, they must confess (if they would speak truth) that Infants have Right to be Baptized, by vertue of the same Covenant: But when it will serve their turn, then they will grant Water-Baptism came in place of Circumcision in this thing; for, say they, Circumcision initiated Members into the Jewish Church, and now Water-Baptism initiateth Members into the Gospel-Church: And thus they are Yea and Nay, but to let them know that no Person had Right to be Circumcised, until he was first in Covenant with the Lord, as *Abraham* was a Believer in Covenant before Circumcised: And further it is proved, that all *Israel*, the Males, except *Caleb* and *Joshua*, were uncircumcised Persons, when they, by the Covenant of Grace in Christ, were established to be the Lords People, *Deut.* 29. and after Circumcised by *Joshua*, *Josh.* 5. *Chap.* So now first Members are joyned to the Lord, with their little ones, and by vertue of Gods Free Grace in Christ, their Sin or Sins are pardoned; and then the Sign, Seal of the Covenant, or Token of Remission of Sins, is to be set on the Believers and their Seed, *Acts* 2. 38, 39. largely proved in the third Query.

More-

Moreover, as no uncircumciſed Perſon might eat of the Paſſover, even ſo no unbaptized Perſon might or may eat of the Lords-Supper. Now this the Anabaptiſts will grant, that the Lords-Supper came in room of the Paſſover; yea, and ſo did Water-Baptiſm come in room of Circumciſion; for if 1 *Cor.* 5. *Chap.* proveth the one, then *Coll.* 2. 11, 12. proveth the other: And as no Man might eat of the Paſſover, until all his Males were Circumciſed, even ſo no Man may eat of the Lords-Supper, until all his Children in Nonage are Baptized, but for want of the due informing of the Congregations in theſe and ſuch-like things.

Note what a Confuſion ſome Congregations allow among them who are mix'd, ſome are for Baptizing their Infants, and ſome are not; ſome are for having themſelves re-baptized by the Anabaptiſts, ſome are not: Yea, and ſome in Congregational Churches are re-baptized, and ſome are not; and theſe all joyn together in the Ordinance of the Lords Supper, which is a high breach of Gods Order, and ſo a great Sin. See here what Confuſion is this, ſowing divers Seeds in the Lords Vineyard or Garden, his Church; when as no Perſons might eat of the Paſſover, until all their Male-Infants were Circumciſed; even ſo by equality, no Perſon ought to partake of the Lords-Supper, until their Infants are Baptized.

Again,

Again, no unbaptized Person may eat of the Lords-Supper, as no uncircumcised Persons might eat of the Passover, or such as were not accounted so; but the Females were accounted Circumcised; for no uncircumcised Person might go into the Temple, but Women did, and so were accounted Circumcised, wanting that part of the Body. Now then, he that denieth his Baptism, received in Infancy, to be sufficient Baptism, in his Belief or Judgment, when he is re-baptized, he saith, all his Brethren are all unbaptized Persons (in his Judgment) and they that do stand firm to their Baptism received in Infancy, do say, he that is re-baptized, and by a false Administration denieth his Baptism received in Infancy, must acknowledge he is no Baptized Person fit to partake with in the Lords-Supper, seeing he denieth also Water-Baptism to be Administred on his Children: Yet these so differing in their Faiths, and so contrary to the Order of God, do both in Confusion together partake of the Lords-Supper: These Confusions call for Judgment to come on Churches. Many other things might be here inserted of Disorders in Churches, but it will not be proper at this time, to this Subject.

Therefore ought all Churches of Christ, when any Man and Woman come to joyn themselves, there to Christ, the Head of the Body the Church, by entering into an everlasting Cove-

Covenant, never to be forgotten, that they bring their Children with them, as Christ said, *Suffer little Children to come unto me, and forbid them not, for of such are the Kingdom of God, Luke* 18. 16. Now concerning what hath been said, *B. Keach* proposeth by way of Objection; That as if one of themselves should say, *Since the Practice of Baptism in Water was lost in the Apostacy, How could it be restored again without a new Mission?* He maketh this answer, *The Children of* Israel *had, for many years, lost the Ordinance of the Feast of Tabernacles; yet by reading in the Book of the Law, there was such a thing required; They immediately revived it, and did as they found it written, without any new Mission, or extraordinary Prophet, to Authorize them so to do; even so ought we to act Gods word, being a Warrant sufficient to justifie us in so doing.* Gold refin'd, *page* 23.

To which I reply, That Water-Baptism was not lost, by Baptizing with Water; but God had his true Church, who lived and reigned with Christ, in the Practice of his Holy Ordinances, under Sufferings (all the time of the Beasts Reign) in the Spiritual *Babylon*: As we read *Rev.* 20. 4. So that only in the Spiritual *Babylon*, Water-Baptism was lost, by Baptizing with Water; for they Baptized in Water, as in *Rome* this day is shewed, by dipping every one three times in Water. *Bellarm de Bapt.* l. 1. c. 25. to c. 27.

2. As

2. As Water-Baptism is herein clearly proved to succeed Circumcision, and as Water-Baptism was not lost, nor neglected by the Suffering Christians, under the Affliction they went through, by the Spiritual *Babylonians*; even so Circumcision likewise was not lost, under all the Sufferings *Judah* underwent by the Temporal *Babylonians*.

3. As to the Feast of Tabernacles, which *Ben. Keach* saith, was lost from *Israels* keeping the same in *Babylon*: He might know that was because they were bound to keep the Feast of Tabernacles no where but at *Jerusalem*; so that it was not lost, but omitted, because they could not go to *Jerusalem* to keep it. And whereas he saith, *By reading in the Book of the Law, there was such a thing required, they immediately revived it* (when they came to *Jerusalem*) *and did as they found it written, without any new Mission, or extraordinary Prophet, to authorize them so to do; even so ought we*, saith he, *to act Gods word, being a warrant sufficient to justifie us in so doing.*

Now Water-Baptism afore shewed, was not lost, by Baptizing with Water, no more than Circumcision was of old; but had it been lost, as *Ben. Keach* supposeth, then the reviving of it again, without a new Mission, as his Parallel is, from the Feast of Tabernacles, or without an extraordinary Prophet to authorize them so to do. But to the first, had *Israel*, thinks he, no extraordinary Prophet to direct them to keep

the Feast of Tabernacles, according to the Law written; *Ezra* was Gods Priest, who expounded the Sense and true Meaning of the Law: Besides there were Prophets in *Babylon*, as *Daniel*, *Ezekiel*, *Haggai* and *Zachariah*; and what thinketh he, were not these extraordinary Prophets, Penmen of parts of the Holy Scriptures, moved by the Holy Ghost. But seeing whatsoever of Gods Holy Ordinances by just hinderance may cease in Practice; yet when revived, *Ben. Keach* granteth they must be revived, both of old and now, as it is found written; and then it will be a sufficient warrant to justifie any so to do, I grant. Now let me ask *B. Keach* this question.

Whereas he saith, Baptism in Water was lost, Then, by his own grant, according to the word written, it must be revived. And where is it there written, in Christs Testament, that a Man must dip himself in Water? As *John Smith* did, the first Beginner, or Reviver, of the English Anabaptists. Let him shew such a word in Scripture, and it will be a sufficient warrant to justifie so doing; and until then, their reviving of Baptism, by a Mans dipping himself, hath no warrant in Gods word in either Testament; and I am sure *John Smith* was no extraordinary Prophet of God, nor ordinary, as herein is shewed, but one that dis-separated himself from a true Church, sensual, having not the Spirit, and after cast out. And how little of the Spirit hath that Man, even such a

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one as *Ben. Keach,* who maketh a Mock or Derision of Gods Ordinance of Baptism, Administred on our Fathers, saith the Apostle, when the Clouds poured out Water on them, as saith the Prophet. Concerning which Baptism *Ben. Keach* saith, *If that was Baptism,* viz. *the Clouds raining upon them, the People may save their Mony, and never go to a Minister more to Christen their Children; for 'tis but to carry them abroad when it Rains, and they will be so Baptized; and it will be as true Baptism no doubt,* Gold Refin'd, *page* 61.

Surely this Man, thus making a Mock at Gods Ordinance, may be reckoned among the Mockers of the Apostles Doctrine, *Jude* v. 17, 18, 19, 19. as it is written; *Beloved, remember ye the words which were spoken before of the Apostles of our Lord Jesus Christ; how that they told you there should be Mockers in the last time; and these because they have not the Spirit, speak evil of these things which they know not; but what they know naturally as brute Beasts, in those things they corrupt themselves.* If this Man was not one of them, he would not have dared to be so bold, as to say, *Flocks and Heards,* Exod. 12. 38. that went through the Sea (when our Fathers were, saith the Apostle, Baptized, *1 Cor.* 10. 1, 2.) were doubtless Baptized as well as Children, under the Cloud and in the Sea; and now to say again, to carry Children out when it raineth, is as true Baptism as *Israel* had under the Cloud. Yet notwithstanding he hath so contemptuously spoken of

the Baptism in the Cloud and in the Sea; yet he saith, that Baptism was a Type or Figure of Gospel-dipping; but how will this Mans words hang together, one while he saith Beasts and Unbelievers were Baptized as well as Children; whatsoever was a Type or Figure hath its Substance; If the Beasts were Baptized in the Sea, what did it typifie such Beastly Men, surely, that withstood *Paul's* Doctrine at *Ephesus*, as it is said, He fought with Beasts at *Ephesus* after the manner of Men: as such Beasts of Men as *Jude* speaks of, That speak evil of the way of Faith which they know not of, and would exclude Infants out of Christs Kingdom, as they do Infants from being our Fathers then, as the Apostles calleth them, *Rom.* 9.5.

Again, whereas he saith, The Baptism in the Cloud, and in the Sea, was a Figure of Gospel-dipping, if so, then Men, Women and Children must be Baptized standing on dry ground, for so it is said, They stood in the Sea, or place where the Water had been, on dry ground; but the truth is, it was a Figure of Gospel-Baptism, by casting, pouring or sprinkling Water on the Head and Face, the noble part, that representeth the whole Person; and whereas Infants were Baptized in the Figure, it tipified the Right they have now, as afore proved in the third Query.

Now

Now having proved by the Testimony of Holy Scripture, What Baptism is; The end wherefore it was ordained; What it is that giveth any Soul Right to it; Who is a true Administrator of it; And what a High Breach of Gods Order it is for any Person to Baptize himself. The next thing is, farther to prove by Holy Scripture, that the Covenant the Church of *Israel* was established in, to be the People of God, and the Lord to be their God; was the Covenant of Grace in Christ; and that it was not as the Anabaptists say, a Carnal Covenant: And also in particular, to prove that the Covenant which God made with *Abraham* and his Seed, *Gen.* 17. 7. and with *Israel* when they came out of *Egypt*, *Exod.* 19. 5, 6. and again renewed with all *Israel* Men and Women and their little ones, *Deut.* 29. 10, 11. that they were no parts of the Covenant of works, as Mr. *Cary* affirmeth, but the everlasting Covenant of Grace in Christ now confirmed to all Believers and their Infants, *Rom.*4. 11. *Col.*2.11. as shall be further proved.

I shall first lay down the Doctrine of the Anabaptists, being the Ground and Foundation their whole Fabrick is built upon: To begin with the Father of the English Anabaptists, Mr.*Smith*, who saith in his Book called, *The Character of the Beast*, P. 16. *That the Church of* Israel *was a Carnal People, had a Carnal Covenant, or promise of Carnal things.*

2. Mr. *Danvers*, his apt Schollar, affirmeth in his Treatise of Baptism, *Page* 144. *That Circumcision initiated a Carnal Seed into a Carnal Church, and gave them Right to Carnal Ordinances; and that Trees and Fruit were as capable of Circumcision as Children at eight days old*, P. 173, 175.

Mr. *Cary* saith, *That the Covenant God made with* Abraham, *Gen.* 17. 7. *and the Covenant God made with* Israel, *Exod.* 19. 5, 6. *and the same renewed in* Deut. 29. *are but three Additional parts of the Covenant of works made with* Adam *before his Fall*, Solemn Call, *Page* 120.

Mr. *Keach* saith, *That Children were admitted Members of the Jewish Church, is granted; and 'tis also evident, that God hath now quite pulled down that House of his (I mean that National Church, State, and broke up House keeping) and turned the Bond-woman, and her Son, the Fleshly Seed, Servants and Infants all out of doors; the natural Branches are broken off, and God hath built a new, a Glorious and more Spiritual House, into which he admitteth none as his houshold Servants, to dwell in his Spiritual Family, but Believers only, or such as profess so to be*, 1 Pet. 2. 5. *and that the old House, the Jewish Church-State, with all the Appurtenances, Rights and Priviledges of it, is pulled down, and a new one built, into which Infants are not to be admitted, as is very evident from what the Apostle speaks*, Heb. 7. 12. *which must needs include Circumcision, with all the Appurtenances and Priviledges belonging to it: And therefore as Infants*

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Church-membership came in with the Law of Circumcision, so it went out, and was disanull'd with it; They were, 'tis true, of the Household of old, but it was by a positive Law: Shew us the like now, and you do your business, or else you say nothing. Gold Refin'd, *Page* 113.

This being the Ground and Foundation of the Faith of these Men, on which their whole Fabrick of Anabaptistry is erected; I shall therefore speak to each of them particularly, and first as touching Mr. *Smith*'s words concerning the State of the Church of *Israel*, where he affirmed, *That the Church of* Israel *was a Carnal People, had a Carnal Covenant, or promise of Carnal things.* I shall first set down Mr. *Henry Ainsworth*'s Answer which he gave him; not only to the aforesaid words, but also to what Mr. *Smith* farther said, namely, *The Israelites did worship to Repentance, we worship from Repentance; first Men declare their Repentance, and then we receive them into Communion, to worship with us; with them* (to wit, in the Jewish Church) saith he, *first Men were received into typical Communion, and then they were trained up to Repentance and Faith in Christ*, &c. Parallel *Page* 30.

Mr. *Ainsworth* answereth, *These and the like distinctions Mr.* Smith *fetcheth out of his own Heart, not from the word of God; for although there be differences many between them and us, as touching the outward Rights and Services ended and abolished by Christ, as the Epistle to the* Hebrews *sheweth;*

yet as touching the Substance of their Religion, Worship, Constitution, &c. *as touching Repentance, Faith, Reconciliation to God,* &c. *There was no such difference as Mr.* Smith *faineth, (for) the Church of the Jews, they had the Law to shew them their sin, and to bring them to Christ, so have we the Church under the Gospel,* Matt. 5. 17. Think not that I am come to destroy the Law, or the Prophets, I am not come to destroy, but to fulfil, *Rom.* 3. 30, 31. Seeing it is one God which shall justifie the Circumcision by Faith, and the Uncircumcision through Faith, do we then make void the Law through Faith, God forbid, yea we establish the Law. *Rom.* 7. 7. What shall I say then, is the Law Sin, God forbid; I had not known Sin but by the Law: For I had not known Lust, except the Law had said thou shalt not Covet, (*James* 2. 8, 9, 10, 11.) *Thus the Law is of the same use to us now, as it was to the Church of the Jews; We have the Gospel to shew us our Righteousness by Christ, without the works of the Law, so had they,* Heb. 4. 2. *for unto us was the Gospel preached, as well as unto them;* *see* Levit. 26. 42, 45. Luke 54. 55. 72. 73. Deut. 30. 1. 12, 13, 14. Rom. 10. 5, 6, 8. Gen. 15. 6. Psalm 32. 1, 2. with Rom. 4. 6. *&c.* 1 Cor. 10. 1, 2, 3, 4. Heb. *Chap.* 11. *only in the manner of Administration of the Law and Gospel, there be Differences manifested: Ainsworth's* Defence of Scripture, *Page* 119.

In

In which Answer of Mr. *Ainsworth's* is proved these things: 1. That the Church of *Israel* had the very same use of the Law we now have, to shew them and us our Sins, that we, as well as they, might be lead to Christ.

2. They had the same Gospel to shew them, as us, our Righteousness in Christ, without the works of the Law.

3. They had Ordinances for Worship which figur'd Christ to come; which they in believing and looking for his coming, offered in Faith, *Heb. chap.* 11. so worshipped they the Father in Spirit and in Truth; as Christ said to the Woman of *Samaria*, *Ye worship ye know not what, we know what we worship, for Salvation is of the Jews; but the hour cometh and now is, when the true worshippers shall worship the Father in Spirit and in truth; for the Father seeketh such to worship him; God is a Spirit, and they that worship him, must worship him in Spirit and in Truth,* John 4. 22, 23, 24. and such Worshippers were the Church of the Jews (though not all) as in the Gospel-Church many were reproved for seeking to be justified by the works of the Law, *Gal.* 3. Therefore as well they of the Circumcision, as others, the Apostle testifieth worshipped God in the Spirit, though not all, as it is written, *For we are of the Circumcision which worship God in the Spirit, and rejoyce in Christ Jesus, and have no confidence in the Flesh,* Phil. 3. 3. And thus in the Church of *Israel*, many were Righteous, walking

ing in all the Ordinances of the Lord blameless, waiting by Faith (for Christ) in the Promise to come, the Consolation of *Israel*, as it is written, of old *Simeon*, when Christ was born and brought into the Temple, *He then took him up in his arms and blessed God, and said, Lord now lettest thou thy Servant depart in peace according to thy word, for mine eyes have seen thy Salvation, which thou hast prepared before the face of all People; a light to lighten the Gentiles, and the Glory of thy People* Israel. So likewise *Anna*, she coming into the Temple at the same Instant, gave Thanks likewise to the Lord, and spake of him (to wit, of Christ) *To all them who looked for Redemption in* Israel, *Luke* 2. 25, 28, to 39. *Rev.* 3. 4.

These things being duly observed, let the impartial Reader judge, whether the Church of *Israel* were a Carnal People, or had a Carnal Covenant, and Promise of Carnal things, as Mr. *Smith* feigneth; or whether the Church of *Israel* were not such, that worshipped the Father in Spirit and in Truth under the Covenant of Grace by Faith, serving God, although under Figurative Ordinances, for the hope of the Promise made of God to the Father, *Acts* 26. 6, 7. yea, believing that it was not the Blood of Bulls and Goats that could take away Sin, *Psalm* 40. 6. & 51. 16. *Heb.* 10. 4. but it was the Blood of Christ the Lamb of God, the true Sin-offering, 2 *Cor.* 5. 21. that *on him was laid the Iniquity of us all, Isaiah* 53. that shall be saved: As *John* hath

hath proclaimed, *Behold the Lamb of God that taketh away the sin of the world.* Therefore what an Erroneous Doctrine is it, that *John Smith* and Mr. *Danvers* have laid, to build the way of Anabaptistry upon, to deprive the Infants of Believers from the Right they have now to the Sign of the Remission of their Sin Water-Baptism. And not only so, but by their Doctrine they Damn the Infants of all Gods People of old, if the Covenant the Church of *Israel* were accepted into, with their Children, was no other than a Carnal Covenant; for a Carnal State is opposite to a Spiritual State; as the Apostle proveth *Rom.* 8. 6, 7. for to be carnally minded is Death, but to be Spiritually minded is Life and Peace; because the Carnal Mind is Enmity against God, for it is not subject to the Law of God, neither indeed can be, so then they that are in the Flesh cannot please God. Now if the Church of *Israel* was in no better State, and had but a Carnal Covenant, their State was Death and Damnation, for as much as there is no Eternal Life but in the Covenant of Grace in Christ, *John* 17. 3. so the Church is not the World which Christ pray'd for, *ver.* 9.

But that the Church of God, from the day the Gospel was Preached to *Adam*, and he and his Wife believed in Christ to come, they had the Covenant of Grace, whereby God was the God of the Faithful and their Seed; so that the Gospel first Preached to *Adam*, that the Seed

of

of the Woman should bruise the Serpents Head, is the same Gospel the Apostles taught, as it is written, *And the God of Peace shall bruise Satan under your feet shortly*, Rom. 16.20. And this glad Tidings is summed up in these words of the Everlasting Gospel-Covenant made with *Abraham* and his Seed; as it is written, *Gen.* 17.7. *And I will establish my Covenant between me and thee, and thy Seed after thee, in their Generations, for an everlasting Covenant, to be a God unto thee, and to thy seed after thee*; which Covenant, together with that in *Exod.* 19. 5, 6. that in *Deut.* 29. Mr. *Cary* affirmeth to be but three several Additions to the Covenant of Works made with *Adam* before the Fall; so no part of the Covenant of Grace in Christ.

Now for as much as Mr. *Cary*, and others, when they seek to pervert the Scripture from its true Sense or Meaning, as afore hath been shewed, concerning the Sense of the word Baptize; so here concerning the word Everlasting Covenant. Mr. *Cary* saith, in *P.* 126, 127. of his Book *Solemn Call*: *It is true* (saith he) *the Covenant of Circumcision is called also an Everlasting Covenant; but that can be understood in no other Sense* (Mark that bold Affirmation, *in no other Sense*) *than that wherein the Priesthood of* Aaron *and his Sons under the Law, which was called an Everlasting Priesthood*, Exod. 40. 15. *which we know to be now abolished; as likewise the Covenant with* Phineus *was called the Covenant of Everlasting Priesthood*, Numb. 25. 13. *which yet is now also done away.*

I ſhall in the firſt place, ſeeing Mr. *Ainſworth* hath given Annotations on the word *Everlaſting*, give the Reader his Expoſition on *Gen.* 17. 7. *Everlaſting Covenant of Eternity. Although the outward Signs and manner of diſpenſing this Covenant were Temporary and changeable, as Circumciſion into Water-Baptiſm,* Col. 2. 11, 12. *yet the Covenant it ſelf remaineth one in Subſtance for ever, being eſtabliſhed by the Blood of Chriſt the great Paſtor:* As it is written, *Now the God of Peace, that brought again from the Dead our Lord Jeſus, the great Sheepherd of the Sheep, through the Blood of the Everlaſting Covenant,* Heb. 13. 20. In oppoſition to this Truth, Mr. *Cary* ſaith, *Mr.* Pool *telleth us, the word* Olam *rendered for ever, doth not always ſignifie Eternity, but a long continuance, as is evident* (ſaith he) *from* Gen. 17. 13. *and* Exod. 40. 16.

Anſw. That the word *Everlaſting* in *Gen.* 17. 7. the following words prove it, that the word *Everlaſting* there ſignifieth Eternity, without End; for as much as the word Everlaſting Covenant was to be a God unto thee, and to thy Seed after thee; which is the Sum of the Goſpel; and that this was not for a time, as was the word Everlaſting, with reference to Prieſthood, that which pointed to Chriſt to Fulfil or Aboliſh; but to be a God was the Covenant of Eternity, without end, namely, the Everlaſting Covenant, ſealed by the Blood of Chriſt, firſt ſhed, when he was Circumciſed, and

and after at his Death, called the Blood of the Church-Covenant, *Zach.* 9. 11. As it is written, *By the Blood of thy Covenant, I have sent forth thy Prisoners out of the Pit, wherein is no water.* Thus the Covenant of Eternity was to be a God; the first glad Tidings the Lord Christ, after he had finished the work of our Redemption, sent by *Mary* to Christs Disciples, *Go to my Brethren, and say unto them, I ascend unto my Father, and your Father, and to my God, and unto your God,* John 20. 17. And again, to all the Churches is this Message sent, *They shall be my People, and God himself shall be with them and be their God,* Rev. 21. 3. So then to call this Everlasting Covenant to be a God to the Faithful, and their Seed, Temporary, is to call Light Darkness, and to deny the Faith of the Gospel by making it Temporary: So they abuse the word Everlasting, as they have done the Sense of the word Baptize, proved in the first Query.

To which we may add Mr. *Ainsworth*'s Notes on the word contained in this Everlasting Covenant, the Covenant of Eternity, *Gen.* 17. 7. namely, *To be a God, or for a God unto thee,* that is, *thy God,* as the Greek translateth it. 'Herein 'consisteth the Power and Life of the Ever-'lasting Covenant, whereby God himself, his 'Power, Wisdom, Goodness, Mercy, *&c.* is 'applied unto Man for Blessing and Salvation, 'and we are by Adoption made the Children 'of God. *For ye are the Temple of the living God:*

God; as God hath ſaid, I will dwell in them, and walk in them, and I will be their God, and they ſhall be my People. And I will be a Father unto you, and ye ſhall be my Sons and Daughters, ſaith the Lord Almighty, 2 Cor. 6. 16, 18. *For Bleſſed is the People, whoſe God* Jehovah is, Pſalm 144. 15. And they ſhall be delivered out of Miſeries, *Rev.* 21. 3, 4. And raiſed up from the Dead, *Matt.* 22. 31. *For I am the God of* Abraham, *and the God of* Iſaac, *and the God of* Jacob, ver. 32. *Wherefore God is not aſhamed to be called their God, for he hath prepared for them a City,* Heb. 11. 16.

Now for Mr. *Cary* to call that Covenant, wherein God is by Chriſts Blood reconciled to be the God of his People, a part of the Covenant of Works, is no leſs Error, than to deſtroy the Goſpel, and ſo make void the Comfort of Mankind: By which it is evident that the Doctrine on which Anabaptiſtry is built, is a Soul-deſtroying Doctrine, until he can prove this is not Goſpel, *I will be a God to thee, and unto thy Seed,* Gen. 17. 7. *And ye ſhall be my People, and I will be your God,* Jer. 30. 22.

But to help this Man, and others deceived by him, that they may ſee, if it be the Will of God, how they are deceived, in that they conſider not the end why Chriſt was Circumciſed, for it was not a Covenant of Works, but a Covenant of Grace, which Circumciſion ſealed to the Believers and their Children, both Jews and Proſelited Gentiles; even as the Apoſtle teacheth,

teacheth, it was to confirm the Promises in the Covenant of Grace in Christ, to the Believing Jews and Gentiles and their Children; as it is written, *Rom.* 15. 8. *Now I say that Jesus Christ was a Minister of the Circumcision for the Truth of God* (namely the Gospel, the Truth of the Gospel) *to confirm the Promises made to the Fathers.* And what greater Promise in the Gospel, than to be a God to them and their Children; as it is written, *Jer.* 30. 22, 24. *And ye shall be my People, and I will be your God: In the latter days ye shall consider it.* And in *Chap.* 31. 1. *At that time, saith the Lord, will I be the God of all the Families of* Israel, *and they shall be my People.* This is the Mercy in the Everlasting Covenant, which Circumcision Sealed, both to the Believing Jews and Gentiles, before and since Christ came in the Flesh: And therefore by the Apostle, both Believing Jews and Gentiles are called upon to Glorifie God for his Mercy to them, in the Benefit of Christs being Circumcised. Now I say that Jesus Christ was a Minister of the Circumcision for the Truth of God, to confirm the Promises made to the Fathers. *And that the Gentiles might glorifie God for his Mercy, as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again, Rejoyce ye Gentiles with his People,* Rom. 15. 9, 10.

So

So then, as aforesaid, saith Mr. *Ainsworth*, *Although the Signs of this Covenant* Gen. 17. 7. *were changeable, namely, Circumcision into Water-Baptism, yet the Covenant is the same in the Life, and Power, and Blessing in it.* As the Apostle teacheth the Gospel Churches, saying, *Col.* 2. 11, 12. *In whom also ye are circumcised, with the Circumcision made without hands, in putting off the Body of the Sins of the Flesh, by the Circumcision of Christ.* (Mark that, how great the Gospel Churches Mercy is, *in putting off the Body of the Sins of the Flesh* (for them) *by the Circumcision of Christ.*) This Benefit Spiritual could not be, if Circumcision had been but a Seal or Sign to the Covenant of Works; for then Redemption had not been by Free Grace, but by Works; but here we see Circumcision was a Seal of the Righteousness of Faith and Holiness, both which are confirmed to all Believers and their Infants by Christ, being Circumcised; which sheweth that the Covenant sealed to the Faithful and their Seed, of old, was the Covenant of Grace in Christ; for the Law, *John* 1. 17. was given by *Moses*, to make manifest Sin and Sinners, but the Grace of Remission of Sin was by Christ in the Covenant; that God will pass by, for Christs sake, the Sins of his People, and be their God, and they shall be his People, is the Everlasting Covenant of the Gospel to *Abraham* and to his Seed in their Generations, as now to the Believers and their Seed. *Gen.* 17. 1. *Gal.* 4. 28.

Again, another Shift Mr. *Cary* useth, to prove that Covenant to be no part of the Gospel-Covenant, because Mr. *Cary* saith, in *Page* 106. of his *Solemn Call*, *The Covenant of Grace hath no Conditions of Obedience required.*

Answ. Then there was never yet any Gospel-Covenant given to Mankind; for is not the Work of Faith, and Labour of Love, Obedience commanded that all Christians shall do now as of old, as these Scriptures shew, 1 *Thess.* 1. 4. *James chap.* 2. and doth not Christ say to his, *Ye are my Friends if ye do whatsoever I command you*, *John* 15. And again, *If a man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our abode with him*, John 14. 23. And again, *Blessed are they that do his Commandments, that they may have right to the Tree of Life, and may enter in through the Gates into the City*, Rev. 22. 14. for, saith Christ, *Not every one that saith, Lord, Lord, shall enter into the Kingdom of Heaven; but he that doth the will of my Father which is in Heaven*, Matt. 7. 21. This Obedience is not to merit but to manifest our Love by our Obedience; if otherwise, for any to obey the Commands of God, either of old or now, seeking thereby Justification in the sight of God by the Work done, makes either the Law or Gospel to themselves a Covenant of Works: And this is clear, by the Lords driving Man out of the Garden, after he was restored by Faith in Christ, in the Promise from Death to Life:

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The Lord placed at the East of the Garden of *Eden*, Cherubins and a Flaming Sword which turned every way, to keep the way of the Tree of Life, that Man should no more have Hope to live for ever by his own Act; for our Life is hid with Christ in God, for his Obedience, by keeping the Law for us; but our Obedience is only, that by it we know *we love the Children of God, when we love God and keep his Commandments*, 1 John 5. 2. For if there be no Conditions of Obedience in the Gospel Covenant to this end, then there must be no Ordinances kept and performed; why then do the Anabaptists plead for the Act of Profession of Faith? or why do they Baptize, as they call Dipping, or break Bread, cast out Offenders, or lay a part to the Maintenance of the Poor or Teachers, or any other Duty, each is a Work of Obedience they suppose to the Command of Christ; as likewise to suffer for his Name sake; relieve those that are Imprisoned for Christs sake, for the Saints are to do all works of Mercy, and all works of Love, or else it is their Sin, as *James* and *John* teacheth us, what are the works of Faith, and Love, *James* 2. 14, to 26. 1 *John* 2. 17, 18. as aforesaid, And by *This we know that we love the Children of God, when we love God and keep his Commandments*, 1 John 5. 2. Yet in all this work of Faith, there is nothing expected of Merit by the Children of God, by the work done; as by Matt. 25. 34, to 40. appeareth: *Then shall the*

King say unto them on the right hand, Come ye blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World; for I was an hungred and ye gave me meat, I was thirsty and ye gave me drink, I was a stranger and ye took me in; naked and ye cloathed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the Righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? or when saw we thee a stanger, and took thee in? or naked, and cloathed thee? or when saw we thee sick, or in prison, and came unto thee. And the King shall answer and say unto them, Verily I say unto you, in as much as ye have done it unto one of the least of these my Brethren, ye have done it unto me. Thus although the work of Faith to Brethren must not be neglected, no more than any other Duty in Gods Service, yet the Saints account that no work of Merit, as by their answer to Christ is manifest; yet saith the Apostle, *God is not unrighteous to forget your work, and labour of love, which ye have shewed towards his name, in that ye have ministred to the Saints and do minister.* These things truly weighed, we may see how grosly Mr. *Cary* hath sought by many Devises, to prove the Everlasting Covenant which God made with the Faithful and their Seed, *Gen.* 17. 7. to be no Covenant of the Gospel, to the great dishonour of God, and grief of all that fear God. Next as concerning *Exod.* 19. 5, 6. That it is no part of the Covenant of works, as Mr. *Cary* would have

have it, the contrary is proved by the very words it self in the Covenant, the Apostle *Peter* being the Interpreter; for had that been a part of the Covenant of works, the Apostle *Peter* could not, as he hath applied the Grace of God contained therein to the Gospel-Church, unless Mr. *Cary* can prove, that by the Covenant of works, the Children of *Israel* were made *a Kingdom of Priests, a holy Nation, a peculiar Treasure to the Lord*; as *Peter* applieth it to the Gospel-Church; but if he hath no other reason to prove it a part of the Covenant of works, than because Obedience is required, he is before answered.

But it will be a hard matter for him to prove, that Mankind since the Fall, was by the Covenant of works made unto God a Kingdom of Priests; or as *Peter* hath it, a Royal or Kingly Priesthood; the contrary is evident, that the People of God are made, not by a Covenant of works a Kingdom of Priests, but of Grace, as the Song of the Redeemed confirmeth, *Rev.* 5. 9, 10. *And they sung a new Song, saying, Thou art worthy to take the Book, and to open the Seals thereof; for thou wast slain, and hast redeemed us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation; and hast made us unto our God, Kings and Priests, and we shall reign on Earth.* First, over our Sins and Corruptions, that they have no Dominion over us, *Rom.* 6. 14. The Lord Christ, having subdued our Iniquities, *Micah* 7. 19. So having a part in the first Resurrection,

we shall Reign with Christ. 2. By overcoming our selves, which is greater than all Earthly Conquest, according to the Scripture, *He that is slow to Anger, is better than the mighty Man; and he that ruleth his own Spirit, is better than he that winneth a City*, Prov. 16. 32. 3. Our overcoming the World, is in not loving it, 1 *John* 2. 15. and to keep our selves unspotted from it, *James* 1. 27. Patiently for Christ's sake bareing the Reproaches in it, 1 *Cor.* 4. 9, 13. so shall *we be more than Conquerors*, Rom. 8. 37. And this is the *Victory*, that we overcome the World even our Faith, 1 *John* 5. 4. 4. Over Satan, by resisting him stedfast in the Faith, 1 *Peter* 5. 9. So shall we, by the Power of Christ, overcome him by the Blood of the Lamb, and word of his Testimony, *Rev.* 12. 11. So shall we tread Satan under our Feet shortly, and judge the World and Angels, 1 *Cor.* 6. 2, 3. As *Noah* condemned the World by Faith, in preparing an Ark to the saving of his House the Church of God, and Preaching Christ our Righteousness by Faith in the Promise, and so became an Heir to reign with Christ in Glory, in Heaven for evermore, *Heb.* 11. 7. *Rom.* 8. 17.

Thus as Christ is King and Priest on his Throne, in the Kingdom of his Mediatorship in his Church, *Zach.* 6. 13. *Rev.* 4. 3. & 15. 3. from whom this Grace cometh to his Saints, by applying unto us his Sufferings, Death, Burial, Righteousness, Resurrection, and Glorious Victory

ſtory over Sin, Death and Hell, to be ours, *Iſaiah* 53. 4, 5. *Rom.* 4. 25. *For ſo he hath made us Kings and Prieſts unto God even his Father, Rev.* 1. 6. So that as the Covenant of Grace was one to the Church of *Iſrael* of old, as now to us *Gentiles*, as it is written, *I the Lord have called thee in Righteouſneſs, and will hold thine hand, and will keep thee, and give thee for a Covenant of the People, for a light of the Gentiles*, Iſa. 42. 6. So have we the ſame Faith the Church of *Iſrael* had, 2 *Cor.* 4. 13. *Pſalm* 116. 10. only their Redemption was under the Performance of Figurative Ordinances, as the Epiſtle to the *Hebrews* ſheweth; yet both the Churches now, and of old, all under the ſame Benefits of Grace; as they were a Kingdom of Prieſts, ſo are we a Royal or Kingly Prieſthood; as they were a Holy Nation, ſo are we; as they were a peculiar Treaſure to the Lord above all People, ſo are the Churches now a peculiar People, *Exod.* 19. 5, 6. 1 *Peter* 2. 9. As they were called out of *Egypt*, the Figure of our Captivity by Sin, ſo are we called out of the Spiritual *Egypt*, *Exod.* 4. 22, 23. *Rev.* 11. 8. As the very Names of the Five Books of *Moſes* have their Titles to note the things contained in them, as Mr. *Ainſworth* in his Epiſtle to the Five Books of *Moſes* ſaith: '*Geneſis*, that is, Generation, which end-'eth with the going down of *Iſrael* into *Egypt*, 'in which we have the Image of the Natural 'Man, fallen from God into the Bondage of

Sin. 2*ly.* In *Exodus*, or Departure, is the Type of our Regeneration and State revived by Christ, so was the Covenant of Grace, *Gen.* 17. revived *Exod.* 19. 5, 6. 3*ly.* As in *Leviticus*, the Sacrifices in the Service of God, the shadow of our Mortification, sheweth; whilst we are made Sacrifices unto God, *Rom.* 12. 4*ly.* *Numbers*, the Sign of our Spiritual Warfare, whereunto we are mustered and armed to Fight the Good Fight of Faith. 5*ly.* *Deuteronomy*, or the Repetition of the Doctrine of Sanctification and Preparation, to enter into our Heavenly Canaan, after *Moses* Death, by the Conduct of Jesus the Son of God. By all which it appeareth, although God lead his People under Types and Shadows, pointing to Christ, yet the proper end of the Law taught *Israel* the Worship of God in Spirit and in Truth, *Deut.* 5. 7, 8. & 6. 4, 5, 6. as the truly Godly in *Israel* well knew and confessed, see and read *Psal.* 32. 1, 2. *Psalm* 40. 6. & 51. 6, 16. compared with *Rom.* 10. 8, 9.

Again, what the Nature of the Covenant *Exod.* 19. 5, 6. was, the Prophet *Jeremiah* sheweth, speaking to *Judah* in reproving the Church for Breach thereof, when as by that Covenant *Exod.* 19. 5, 6. they were planted a noble Vine, wholly a right Seed, but by Apostacy they were turned into a strange Vine, (*Jer.* 2.) the Vine is Christ, unto whom they were espoused to him their Head, and they were Branches by this

this Covenant (*John* 15.) made in the Wilderness, *Acts* 7.38. Members of his Body the Church, as it is written, *Thus saith the Lord, I remember thee, the kindness of thy youth, the love of thine espousals, when thou wentest after me in the Wilderness.* Israel *was Holiness unto the Lord, and the first fruits of his Increase; all that devour him, shall offend; evil shall come upon them, saith the Lord,* Jer. 2. 2, 3.

Now where do we read, that by any other Covenant than that of Grace, *Israel* were espoused or married to the Lord: The Angel of Gods Presence, who went before them in the Wilderness *Isaiah* 63. 9. and was also their Rearward, for by no other Covenant, but that of Grace, are a People made the First-fruits unto the Lord; as we read *Israel* by this Covenant of Grace in Christ was; as *James* saith to the Christians, that they were *a kind of the First-fruits of his Creatures,* James 1. 18. We likewise read that Christs redeemed ones *Rev.* 14. 4. are called the First-fruits unto God, and unto the Lamb. These Spiritual Mercies were never given to any People by a Covenant of Works, but by the Covenant of Grace in Christ, from whence only ariseth these Priviledges, to be a Kingdom of Priests, a Holy Nation, a Chosen Generation, the First-fruits unto God and the Lamb.

Moreover, the Lord, when treating with *Judah* in her Apostacy by *Ezekiel,* putteth her in mind of his Mercy to their Forefathers, when he

he brought them out of *Egypt*, when they were polluted with the Idols of *Egypt*, *Ezek.* 20. so that their Estate was like the State of the Heathen *Canaanites*, the worst of People, in which sinful State, when no Eye pitied them, then by the Free Grace of God in Christ, the Lord had Compassion on them; as it is written, *Ezek.* 16. 6, 8. *When I passed by thee, and saw thee polluted in thine own blood, I said unto thee when thou wast in thy blood, Live*: *Yea, I said unto thee when thou wast in thy blood, Live. Now when I passed by thee, and looked upon thee, behold, thy time was the time of Love, and I spread my skirt over thee, and covered thy nakedness*: *Yea, I sware unto thee, and entered into Covenant with thee, saith the Lord, and thou becamest mine.*

Which Covenant of Free Grace is one and the same with *Deut.* 29. and *Jer.* 2. 2. and *Exod.* 19. *Gen.* 17. for all agree in one, by which they were become the Lords People, and God to be their God, even a God to them and their Seed, not only then born, as it is written, *Deut.* 29. 10, 11, 12, 13, 14. *Ye stand this day all of you before the Lord your God*; *your Captains of your Tribes, your Elders, and your Officers, with all the men of* Israel, *Your little ones, your Wives, and thy Stranger that is within thy Camp* (Proselites *Exod.* 12. 48.) *from the hewer of thy wood, unto the drawer of thy water*: *That thou* (to wit, as one Mystical Body of Christ, the Church in the Wilderness, *Acts* 7.) *shouldest enter* (or pass) *into Covenant with*

with the Lord thy God, and into his Oath (of which Covenant by Oath Christ was Mediator, *Heb.* 7. 2.) *which the Lord thy God maketh with thee this day: That he may establish thee to day for a People unto himself, and that he may be unto thee a God,* (namely, unto thee and thy Seed, thy Infants or little ones) *as he hath sworn unto thy Father, to* Abraham, *to* Isaac, *and to* Jacob: *Neither with you only do I make this Covenant, and this Oath, but with him that standeth here with us this day before the Lord our God; but also with him that is not here with us this day;* that is, the Children then unborn; as appeareth by the same Covenant aforesaid, *Ezek.* 16. 8. compared with *ver.* 20, 21. wherein God reproveth them, among other things, for offering their Infants to their Idols, saying, *Moreover thou hast taken thy Sons and thy Daughters, whom thou hast borne unto me, Thou hast slain my Children*: By all which it appeareth, that the Covenant God made with *Abraham, Gen.* 17. 7. to be a God to him, and to his Seed or Children, is the same with *Exod.* 19. 5, 6. and *Deut.* 29. 10, 11, 12, 13, 14. which is confirmed both by the Prophet *Jeremiah, chap.* 2. 2, 3. and by *Ezekiel, chap.* 16. and the Apostle *Peter,* 1 *Pet.* 2. 9. and the Apostle *John, Rev.* 5. 9, 10. to be no parts of the Covenant of Works, or of the Law; so that it is a gross Mistake in Mr. *Cary,* to parallel the word Everlasting Covenant concerning *Aarons* Priesthood, *Exod.* 40. 15. with the Everlasting Covenant to

be

be a God unto the Believers and their Seed, the most glorious Gospel-promise in the word of God, for how dreadful is the contrary to the Apostate *Israelites*, and now to all Apostate Christians, For *ye are not my People, and I will not be your God*, see and read *Hosea* 1. 9. and then see the change (*Hosea* 1. 10.) by the Covenant of Grace in Christ, compared with 1 *Pet.* 2. 10. 1 *John* 3. 1. *Deut.* 14. 1. for what was the happy Estate that moved the Patriarch *Noah* to say, *Blessed be the God of* Shem, *Gen.* 9. 26. this proveth that the Faithful in the Church, by virtue of the Covenant of Grace in Christ, had God to be their God, which farther appeareth by the contrary, to such that were not visibly under the Covenant of Grace, they are said to be Strangers from the Covenants of Promise without hope, and to be without God in the World; but when accepted into Covenant with God in Christ, they are no more Strangers and Foreigners, but Fellow-Citizens with the Saints, and of the Houshold of God. *Ephe.* 2. 11. 13. 19.

This Grace and most special Blessing of the Church of God, was not by a Covenant of Works, as was given to *Adam* before his Fall, for Man was never more to be credited upon his own word; therefore God drove Man out of the Garden, and placed at the East of the Garden of *Eden* Cherubims, and a Flaming Sword which turned every way, to keep the way of the Tree of Life, that Man should not attempt

entrance

entrance by his own Works, because such is the Spirituality and use of the Law and the Doctrine thereof, which terrifieth the Conscience, and by the Works thereof no Flesh can be justified, *Rom.* 3. 20. and therefore the Law served to drive Men unto Christ, that they might be made Righteous by Faith, *Gal.* 3.24. See *Ainsworth* on *Gen.* 3. 24.

And therefore Christ was not a Surety to his Father, for Man to keep a Covenant of Works, or of the Law, of which *Aaron*'s Priesthood was; but Christ was Surety to his Father of a better Covenant for his Redeemed ones, as the Apostle teacheth, *Heb.* 7. even of that Covenant that was confirmed by Oath; such was the Gospel-Covenant God made with *Abraham*, and after with his Seed in *Deut.*29.10,11, 12, 13. whereby the Lord was a God to them and their little ones.

Now let me ask Mr. *Cary*, and his Brethren that have set their hands to their Narrative aforesaid, what Covenant that was the Church of *Israel* had (that they say, under this present Suffering, they may say in the words of the Church of old) though *All this is come upon us, yet we have not forgotten thee, neither have we dealt falsly in thy Covenant*, Psalm 44. 17, 18. Will they say this was a Covenant of Works, then the Anabaptists suffered not for Christs sake, but for to Merit by the Work done; but if we will believe the Apostle, concerning the Covenant the Church of *Israel* suffered under, it was the Covenant of Grace,

Grace, even the same Covenant the Primitive Christians suffered, for as it is by the Apostle gathered from *Psalm* 44. (to Comfort the Gospel-Churches under their Sufferings) *As it is written, For thy sake* (that is, for Christs sake) *are we killed all the day long, we are accounted as sheep for the slaughter*, Rom. 8. 36.

Now let these Men shew what was the Covenant of Grace the Church of *Israel* had, into which their Infants were accepted, with their Parents; but even the same Covenant of Salvation the Churches now are in under the Gospel, the Promise therein was to them and their Infants, as now to us and our Infants; as these Scriptures shew, *Gen.* 12.3. in which the Families are Blessed in Christ called in *Gen.* 17. 7. Generations, in *Exod.* 19. 6. a Holy Nation; and by *Peter*, a Holy Nation, a chosen Generation, 1 *Peter* 2. 9. So that the State of the Church of the Jews was laid on a sure Foundation, Christ in the Gospel-Promise first to *Adam*, then to *Abraham*, and so to his Seed the Church of *Israel*; and now on the same Foundation are all Gospel-Churches built. So then how erroneously hath *Ben. Keach* affirmed, as aforesaid, in *Page* 113. of his Book *Gold Refin'd*, That *God hath quite pulled down that House of his* (I mean saith he) *the National Church-State, the Jewish Church, and broke up House-keeping, and turned the Bond-woman, and her Son, the fleshly Seed, Servants and Infants all out of doors.*

To

To which I answer, with the words of Christ concerning the State of the Jewish Church, *For Salvation is of the Jews,* John 4. 22. Now if Salvation be of the Jews, then the State of the Church of the Jews was founded on Christ, for there was never but one Foundation laid, on which the Church of God was and is builded; in all Ages, and this is Christ, as it is written, *For other Foundation can no man lay, than that is laid,* which is, *Jesus Christ,* 1 Cor. 3. 11. If then Christ be the Foundation of Faith laid in the Gospel-Promise preached to *Adam,* and that the Jews had the same Covenant of the Gospel as we have; as it is written, *Heb.* 4. 2. *For unto us was the Gospel preached, as well as unto them:* Then if this Foundation, in which the Church-State in all Ages was built on, is pulled down, the Anabaptists Church-State have not Christ for its Foundation, as in truth it hath not; for if the Anabaptists Church-State had Christ for its Foundation, then they must confess the State of the Jewish Church had Christ for the Foundation of their Faith, as it had, else they could not be Saved; for so it is written to the Church of *Israel,* as now to the Gospel-Churches, *Behold I lay in* Sion *for a Foundation, a stone, a tried stone, a precious corner stone, a sure Foundation; he that believeth shall not make haste,* Isa. 28. 16. 1 *Pet.* 2. 3. On this Foundation the Church of *Israel* was built, else Salvation could not come out of *Zion;* as it is written, *There shall come out of*

Zion

Zion *a Deliverer, and shall turn away ungodliness from* Jacob, *Rom.* 11.26. with *Isaiah* 59. 20. but the Church of *Israel* was called *Zion*, because her State was the Covenant of Grace; as it is written, *Say unto* Zion, *Thou art my People*, Isa. 51.16. And again, *Praise thy God, O* Zion, *Psalm* 147.11. O Zion, *that bringeth good Tidings*, Isa. 40.9. Now by no other Covenant than that of Grace, did the Lord say, *For the Lord hath chosen* Zion, *he hath desired it for his habitation. This is my rest for ever, here will I dwell, for I have desired it*, Psalm 132. 13, 14. Therefore it is said to the Church of the Jews, *Rejoyce greatly, O Daughter of* Zion, *shout O Daughter of* Jerusalem; *behold thy King cometh unto thee, he is just, and having Salvation, lowly, and riding upon an Ass, and upon a Colt the Fole of an Ass. Zach.* 9. 9.

Now because some of the Church of the Jews rejected Christ, that he should not reign over them, this doth not prove God hath destroyed the Church-State called *Zion*; no sure, the Church-State remained with the Faithful and their Seed; for it were they that welcomed their Salvation into his Kingdom, see the third Query; and from the day the Gospel preached to *Adam*, promised, a Deliverer should come out of *Zion*, was Christ the Foundation laid; which Church-State, from the day Christ in the Promise, was laid, in the Covenant of the Gospel in *Zion*, can never be removed; as it is written, *Look upon* Zion, *the City of our Solemnities*;

thine

thine eyes shall see Jerusalem *a quiet Habitation, a Tabernacle that shall not be taken down, not one of the Stakes thereof shall ever be removed, neither shall any of the Cords thereof be broken. But there the glorious Lord will be unto us a place of broad Rivers and Streams, wherein shall go no Gally with Oars, neither shall gallant Ships pass thereby. For the Lord is our Judge, the Lord is our Law-giver, the Lord is our King, he will save us.—The Inhabitant shall not say, I am sick: the People that dwell therein shall be forgiven their Iniquity,* Isa. 33. 20, 21, 22, 24.

Now are we commanded to look upon *Sion*, the City of God, the State of Grace, the Church of God in all Ages was built on: Yea, let us look and see, that unto no other Gospel-State of Salvation are the Gospel-Churches come unto, than to this *Mount* Sion, *the City of the Living God, the Heavenly* Jerusalem, *and unto the innumerable company of Angels, to the general Assembly and Church of the First-born, written in Heaven, and to God the Judge of all, and unto the Spirits of just Men made perfect, and to Jesus the Mediator of the new Covenant, and to the Blood of sprinkling, which speaketh better things than that of* Abel, *Heb.* 12. 22, 23, 24. And again, those that have the eye of Faith may see, as it is written, *And I looked, and lo a Lamb stood on Mount* Sion, *and with him an hundred forty and four thousand, having his Fathers name written on their Foreheads.* Even all Gods Sealed number, who by Faith in the Covenant of Grace in Christ, Gods *Israel*, both

both Jews and Gentiles who *came out of great Tribulation, washed their Robes, and made them white in the Blood of the Lamb*, Rev. 14. 1. & 7. 4, 9, 14. Now if, as is proved in this Treatise, that we Gentiles have no other Foundation for our Salvation than Christ in the Gospel-Promise to *Adam* and *Abraham*, and that the Church of *Israel* had (the same) to build their Faith upon, and that the Gentiles Churches stand by Faith, on the same State of Grace Mount *Sion* the Church of *Israel* did; and that in the same House or Church of God, *Moses* was Faithful as a Servant, Christ is over the same House of his as a Son; therefore how near to Blasphemy is it, for any to say, God hath quite pulled down that House of his, that National Church-State of the Jews, when as *Peter* saith, (from the Covenant of Grace, *Exod.* 19. 5, 6.) the Church under the Gospel were a Holy Nation, upon the same Grounds as *Israel* were a Holy Nation, as was Gods way in his Free Grace in all Ages, that in Christ all Families shall be Blessed, as aforeshewed in the third Query, The Believers, the Blessed of the Lord, and their Off-spring (or Buds) with them. Now they that shall deny *Israel* of old had not the same Covenant of Life and Salvation as we now have, into which they and their Infants were accepted, go about to destroy the Gospel preached to *Abraham*, that *in Christ all Families are Blessed*; in that *B. Keach* saith, God hath quite

pulled

pulled down that House of his by Families, when as by Families, written by *Moses*, *Gen.* 12. 3. *Peter* expoundeth Kindreds, *Acts* 3. 25. and who be the neareſt Kindreds but Children, and theſe the Apoſtle calleth Nations, *Gal.* 3. 8. as afore proved in the third Query, to whom the Bleſſing in the Goſpel belongeth, *Zech.* 2. 11. *Matt.* 28. 19.

In the next place to examine the Scriptures *Ben. Keach* bringeth to prove God hath pulled down the Church-State of the Church of old, and turned Infants out of doors; his firſt is 1 *Pet.* 2. 5. from whence ſaith he, *God hath now built him a new, and glorious, and more Spiritual Houſe, into which he admitteth none, as his Houſhold Servants, to dwell in his Spiritual Family, but Believers only, or ſuch as profeſs ſo to be.*

Anſw. As to the Perſons whom God admitteth into this Houſe, *Peter* ſaith, *They are a Holy Nation, a Choſen Generation*; the ſame, namely, that the Church of *Iſrael* were; Believers, and their Seed in Infancy; let the Reader compare word for word, *Exod.* 19. 5, 6. with 1 *Pet.* 2. 9. and then judge who we are bound to believe, he that ſpeaketh as *Peter* did by the Holy Ghoſt, or *B. Keach*, who without reſpect to *Moſes* or *Peter's* words, preſumptiouſly ſaith, None are admitted into the Church now, but Actual Believers. His words are contrary to *Matt.* 18. 6.

2. The other Scripture that is brought to prove that God hath pulled quite down the State of the Church of the Jews, and turned

the Infants out of doors, is *Heb.* 7. 12. *For the Priesthood being changed, there is made of necessity a change of the Law. Which,* saith he, *must needs include Circumcision, with all the Appurtenances and Priviledges belonging to it; and therefore as Infants Church membership came in with the Law of Circumcision, so it went out, and was disannulled with it; they were, 'tis true, of the Houshold of old, but it was by a positive Law; shew us the like now, and you do your business.*

Answ. Two things I observe in *B. Keach*'s words aforesaid; First, he granteth by the coming of Christ, there is a Change of the Priesthood; so is there also of the Law contained in the Ceremonial Ordinances, which were both Figures of Christ; as it is written, *Having abolished in his Flesh the Enmity, even the Law of Commandments contained in Ordinances,* Eph. 2. 15. And these were those things which were to be removed, as it is written, *And this word yet once more signified the removing of those things that (may be) or are shaken, that those things which cannot be shaken may remain,* Heb. 12. 27. And what are those things which cannot be shaken, namely, the Church State of the Jews, as aforesaid, Mount *Sion* the State of the Covenant of Grace, Christs Kingdom, which cannot, saith the Apostle, be moved, and therefore by him set in opposition to the Law, *Exod.* 20. given on Mount *Sinai* to terrifie Sinners; for the Church of *Israel* had not only the Law to shew them their Sins,

Sins, but also God gave them his good Spirit to instruct them, *Neh.* 9. 20. with the Gospel, to walk with God by Faith in Christ, *Heb.* 11. *chap.* so that the difference between the Jewish Church and now, they had Figurative Ordinances to teach them Christ to come, we have Gospel-Ordinances to teach us he is come; so that although God hath given more of his Spirit in these latter days, yet it is but the same Spirit the Church of old had; so that without ground it is, for *B. Keach* to say, God hath quite pulled down the Church State of the Jews, and built him a more Spiritual: Surely a double measure of the Spirit did not make the Prophet *Elisha* not *Elisha*, 2 *Kings* 2. 9. no more than a double measure of the Spirit make the State of the Gospel-Church not the same State the Church of *Israel* had; so that the Kingdom, or Spiritual State by the Covenant of Grace, the Jewish Church had, was never yet pulled down, although many of them rejected Christ, the chief Corner-stone: And *Therefore from such, the Kingdom* (saith Christ) *shall be taken away* (not pulled down) *and given to a Nation* (to wit, the Gentiles) *bringing forth the Fruits thereof*, Matt. 21. 43. And therefore the Lords Vineyard, his Church, was not destroyed or pulled down, but let out to other Husband-men which should render to the Lord the Fruits in their Season, *Matt.* 21. 41. And therefore saith the Author to the *Hebrews*, Heb. 12. 28. concerning the Kingdom of Christ, that cannot be

shaken; we having received a Kingdom that cannot be moved, even Mount *Sion*, on which Christ, from the day the Covenant of the Gospel was preached to *Adam* and imbrac'd, the Kingdom of Christ was established in *Adam*'s Family; then Christ first sat King on the Holy Hill *Sion*, *Psal.*2.6. for all were redeemed in *Adam*'s Loynes, as they fell in him; and *Rom.*5.12. 1 *Cor.* 15. 22. after the Flood, Christs Kingdom, as afore shewed, remained in *Noah*'s Family, although some Apostatized; then God chose the Posterity of Blessed *Shem*, of whom *Abraham* came; and God was pleased that of the Seed of *Abraham*'s Body Christ should be born; yet a Promise was made, that God would perswade *Japheth* to dwell in the Tents of *Shem*, as was fulfilled, when the Gentiles were grafted into the Olive Tree, the State of the Jewish Church, the Covenant of Grace in Christ, from which some Jews, for their unbelief, were broken off, *Rom.* 11. *ch.* So then here was no new Covenant, no new Olive Tree, no new Kingdom, or new Church-State; no, nor were the Infants of Christs Kingdom ever yet shut out, *Luke* 18. 16. as Mr. *Keach* dreameth to deceive his Reader.

2ly, he hath also dreamed that Infants Church-membership came in with the Law of Circumcision; if People are not willing to be deceived by him, they may see Gods word for the contrary, for no Person was ever joyned to the Lord by Circumcision, but by Covenant,

Jer.

Jer. 50. 5. as it is written, *Let us joyn our selves to the Lord in a perpetual Covenant that shall not be forgotten.* And so *Abraham* was in Covenant with the Lord some years before Circumcision was instituted, *Gen.* 12. 3. and when Children were born to *Abraham*, as after to the Believing Jews, they were born to the Lord, because they were joyned to the Lord by Covenant, and the Lord was their God, and God called them his Children; so that all Infants born in Covenant, must be eight days old before they were Circumcised, *Gen.* 17. 12. As in the Wilderness by *Deut.* 29. before their Infants were Circumcised, both Parents and their Infants were joyned to the Lord, and established by Covenant to be the Lords People; so that as Infants Church-membership came not in with Circumcision, so Infants Church-membership went not out when Circumcision was abolished; but as the Covenant afore proved, was the same, Circumcision and now Water-Baptism Sealeth, the Covenant remaineth, together with the Subjects, Believers and their little ones: the Covenant, never yet by any word of God abolished, nor yet the Infants born in Covenant, shut out of doors, that is, out of Gods Covenant, so long as the Parents abode in the Faith, and the Children continued therein. Therefore at Random *B. Keach* falsly affirmeth, through his gross mistake, to say, that Infants Church-membership came in not till Circumcision was instituted, and that by the Act of

Circumcision they were joyned Members, this were to put the Seal to, before the Covenant is entered into; to the divertment of all order in sealing Covenants. So then when he can prove Infants were joyned Members by Circumcision, then he may have some colour to say, that Infants were no longer Members than Circumcision remained; but Circumcision was a Seal of the Righteousness of Faith, *Rom.* 4. 11. the Covenant for which the Seal was ordained, was the Covenant of Grace, the word of Faith, wherein is contained the Promises of the Pardon of Sins and eternal Life, now confirmed by the Circumcision of Christ, as afore proved, and now Water-Baptism set in place thereof, by the Authority of Christ the only Law-giver in Worship, *Isaiah* 33. 22. *James* 4. 12.

Neither will his third proof by similitude taken from Act of Parliament help him in his Assertion aforesaid; For, saith he, shew us a positive Law for Infants Church-membership. Now the word of God is plain, that Infants were Church-members from the day *Adam* was restored, so soon as Infants were born, as afore proved in the third Query. For if all Infants sinned in *Adam*'s Loynes, when *Adam* was restored they were restored in his Loynes; and when born, they were born in the Gospel-Covenant; by which the Church of God was established in *Adam*'s House; so that the Children born in Covenant, were born to the Lord, whom the

Lord called his Children; for none out of the Covenant of Grace are visibly the Lords Children: Therefore how carnally doth he reason against Children in these words; *For evident it is, that what Priviledges soever are given to any Persons by an Act of Parliament, which said Law was to continue in force for so long time and no longer; when that time is expired, and another Parliament makes a new Law, wherein many things are contained that were in the first; but those certain Priviledges given to those Persons in the former Law, are left out in the latter Act; it would not be a Folly for any of them to plead those Priviledges, by virtue of a Law that is gone, and not now in force.* This being a carnal Argument, like his carnal Faith.

In answer hereunto his Comparison is Odious, a Parliament is an Earthly Kings Great Council, who maketh Laws and he signeth them: But, saith the Scripture, who hath been the Lords Counsellor to direct him, *Rom.* 11. 34. to give Laws to his Church, or to order all things in that State. So then, as hath been proved, as touching the State of the Infants of Believers, since the day they were restored in *Adam's* Loynes, and when born, born to the Lord, *Ezek.* 18. 20, 21. Blessed with their Parents, with Remission of Sin, *Isaiah* 65. 23. *Acts* 3. 25, 26. there hath been no word of God to dispriviledge them (so long as they continue in the Covenant of Grace) of whatsoever Priviledges they ever had; no, nor yet have these

Men

Men by any word of God shewed, when or wherein they have been turned out from the Promises in the Covenant of the Gospel, which they call out of doors; for the things which only have been removed or abolished, given from the beginning, concerning what God had given to his Church to keep and observe, were only those things which were shadows of good things to come by Christ; but Infants in Gods Covenant were no Shadow or Figure to be abolished; no, nor the Baptizing of Infants any of *Babylon*'s Rubbish, as Mr. *Keach*, with others, affirm in the first Epistle to Mr. *Cary*'s Book: No, nor yet is Infants Baptism a Corner-stone that supports the Anti-Antichristian Fabrick, by unsavory words, as Mr. *Cary* affirmeth in his Epistle to his *Solemn Call*; but it is one of the Glorious Tokens of Gods Love to his People and to their Seed, that as Christ hath taken away the Sin of such Infants, Christ's Name should be set on them in Water-Baptism, that they are his, bought or redeemed, because Christ washed away their Sin, with his precious Blood, the small Vessels in his House, who welcomed their Lord into his Kingdom, that as they were included of old in the precious Stones in *Aaron*'s Breast-plate, with their Parents; *Exod.* 28. 15. to 21. so are they now, by Christ our High Priest, presented before the Lord with their Parents, a Holy Seed, a Holy Nation, a chosen Generation, 1 *Pet.* 2. 9. shining among the Precious Stones which the Foundations of the Walls of

the

the City, the Church of God, is garnished withall, *Rev.* 21. 18, 19, 20. as the Church of *Israel* was; that as by Tribes *Israel* went up to *Jerusalem*, even by Families to be presented before the Lord, both Fathers, and Mothers, and Children, *Deut.* 31. 10, 11, 12, 13. *Psalm* 122. 1, 2, 3, 4. to praise the Lord, *Psalm* 148. 12, 13. *Exod.* 12. 26, 27. for now as Vessels great and small, the Glory of Christs Kingdom, *Isaiah* 22. 24. doth likewise shine among the lively Pretious Stones in Christs Spiritual Building, crying *Hosannah* to Christ their Lord, while the Anabaptists, not only in Errors in their Faith are polluted, but also garnished with the Shame to Nature; as *Ben. Keach* for one, when he beholdeth himself in a Glass, how he weareth Womans covering, the Shame to Man, Nature, which at this time I should not have mentioned, but for this reason, because he, with other Teachers in their Narrative, among other things proposed, debated and resolved in the Affirmative, *That it is a shame for a Man to wear long Hair and Perriwigs, and especially Ministers,* 1 Cor. 11. 14. *Narrative, Page* 14.

Now what kind of Teacher is this Man, that shall condemn in words that he alloweth in himself by Practice, *Rom.* 14. 15. he is one of those Teachers the Apostle reproveth, as it is written, *Thou that teacheſt another, teacheſt thou not thy self.* Rom. 2. 21. *Thou that makeſt thy boast of the Law* (even the Law of Nature) *through breaking the Law dishonoreſt thou God,* ver. 23. Hear what

what the Lord saith to such Teachers; *What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy mouth, seeing thou hatest instruction, and castest my words behind thee? Psalm* 50. 16, 17. of such the Lord complained, concerning *his People their Leaders have caused them to err, and they that are led by them are destroyed, Isaiah* 9. 16.

Now are not these like the Teachers the Lord complained of, of old, that would seem to reprove Sin, but saith the Lord, *They healed the hurt of the Daughters of my People slightly*, Jer. 8. 11. So have these Men in their Narrative reproved this Sin, the shame to Nature slightly. And therefore for the help of all that desire to be informed in this Particular, there is to be had where this Book is sold, a Treatise on that Subject under these particular Heads.

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her she is the Glory of Man her Husband, and this Sign is called Glory to Woman, and Shame to Mans Nature.

Thirdly, That Man is Commanded by the Law of Nature, and Written Law of God, not to wear Womans Glory, because he is the Image and Glory of God.

Fourthly, Therefore, that Man that weareth Womans Glory, by so doing says he is not the Glory of God, nor Woman the Glory of Man her Husband.

Fifthly, Therefore, that Christian Men durst not Live in the breach of Gods Order in Nature, for the space of 1600 Years, is proved both by Scripture and History.

Sixthly, And that the Kings and Queens of *England*, together with all Magistrates (under them) as also Fathers and Masters of Families, and likewise the Ministers or Teachers of the People, were careful, that both themselves and all under their charge, for the space of 500 Years, kept Gods Order in Nature, as here proved.

Seventhly, When the Duty began to be omitted by Magistrates and Guides of the People in this Nation, in themselves and those under their charge, is shewed, to the great dishonour of God the Creator, a Shame to Nature, and a Reproach to the Christian Religion.

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